PROCEEDING
OF
JAMAAT-E-ISLAMI

Volume 3

The All India Ijtema of Jamaat e Islami
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بسم الله الرحمن الرحيم

Proceeding of the First All India Ijtema of Jamaat e Islami

It was announced through the daily "Kausar" Lahore that the first All India Ijtema of the members (members) of Jamaat e Islami would be organized in Darul Islam (Pathankot Punjab) on the 6th 7th 8th Jumadul-ula 1364 Hijri (i.e 19th 20th 21st April 1945) which all the members of Jamaat must attend, except those have a genuine excuse (Shara-ee Uzar)for their absence / inability to attend.

The well-wishers of Jamaat who are desirous to watch our work through close quarters are also welcome.

Thus most of members and well wishers arrived by the evening of 18th April and others reached on the morning of 19th April by buses or the morning train. The total number of delegates exceeded 800 in number.

Their accommodation was arranged in the local mosque, offices, other buildings, camps and residences. Temporary lighting and loudspeakers were arranged due to the large number of participants.

FIRST SESSION

As per schedule on the 6th Jumadul-ula 1364 Hijri i.e. 19th April 1945 on Thursday after Zohar prayer, the General Secretary requested the delegates to gather in the Darul Islam mosque so that the proceedings of the ijtema may commence. In a few minutes everyone was seated and all were quietly concentrating on Ameer e Jamaat (Maulana Syed Abul Ala Maududi), eager to listen to him, who was seated on the pulpit amidst the audience. There was pin drop silence amongst a thousand strong gathering. Ameer e Jamaat got up and after the Khutba e Masnoona the session began with his inaugural address.

INAUGURAL ADDRESS OF AMEER e JAMAAT

Dear friends! You might recollect that in the ijtema in which Jamaat was established, it was announced that an All India Ijtema would be organized each year. With the ongoing (World) War, we were unable to organize the same since the last four years. During this period however Zonal (level) ijtemas were organized and their reports were also published through which by and large Jamaat got the requisite impetus and guidance. But still an All India Ijtema was required which can never be replaced by Zonal ijtemas. So in the end I had to decide that no matter how hard the conditions might be and no matter what difficulties people coming from afar would have to face, this ijtema must definitely be organized now.

I am very grateful to all of you that you accepted my invitation and gathered here from every corner of India on a single call by bearing all the existing difficulties of travel. Thus by accepting my invitation, you have strengthened yourself and me too. If you had done otherwise, then both of us would have been weakened and the result would have been that our Movement which is an exposition of great will and determination would also have weakened and crumbled.

When you yourself appoint somebody as your Ameer (chief) for some great mission, then by obeying him you are actually strengthening your own self. The more ego and conceit you have within you, lesser will you be obedient. This in turn will weaken your Ameer and ultimately weaken your Jamaat. By contrast the more you love your mission whole-heartedly, the more you will apply yourself and suppress your ego and the more you follow and obey your Ameer for this mission and obey him, that much more will the Markaz be empowered and will increase your strength and that of the Jamaat. I am glad to see that we don't have any issues like cult of the personality and mental slavery in our Jamaat and actually every one of you does keep a watchful and critical eye on me. However please note that just as you keep a strict and critical eye on me, which in fact is your responsibility then I too shall keep the same watchful and critical eye on you all, which again is my duty to do so. If you show weakness in obedience, discipline and offering you services voluntarily, I will find myself helpless and feel that I am working with those rifles that do not fire even after pulling their triggers and it is apparent that no one can be naïve enough and decide to undertake big missions with such weapons. As opposed to this when I see

qualities of obedience and discipline in you and when I see that you can gather on a single call and can move on a single command and you do the work assigned to you with full dedication then I am relieved and encouraged and start feeling that I am now receiving the power with which I can work more and more for this great mission.

Now I want to tell you some things in brief that must be addressed in the beginning.

1 No matter how big your ijtemas become numerically, remember that there should never be any uproar, noise and commotion in them. Although I have not noticed any such thing till date, I wanted to draw your attention to it. Our aim is to reform the world on ethical and moral grounds and rectify and improve this world. This aim demands that we prove ourselves to be the best and most pious group in the world in terms of our morals and character. Just as we have the right to criticize and find faults with the present state of decline in this world; similarly the world too has the right to see how we lead our public and private lives, how we behave, gather together and conduct our ijtemas? If there is discord, noise and clamour in our gatherings, if the places where we sit and stay demonstrate our ill-mannered behaviour, if the entire surroundings where we eat become filthy and if the atmosphere where we sit down for mutual consultation is filled with fun, laughter and in-fighting then everyone will run away from our reforms and us. They will feel that the affairs of this world shall certainly deteriorate with such people at the helm. Hence I expect you to observe such good discipline, punctuality, solemnity, dignity, cleanliness, good manners and character that it becomes a model before the world. Even though there are thousands of people in your gatherings, there should be no noise and clamour; filth and

dirt must not be spread; no controversies and fighting should be created and no crowding and commotion should become apparent. You should stand, sit, eat, gather and disperse like a disciplined organized group. Those of you who have studied Hadith may have noticed how solemn, dignified, cultured and disciplined the Prophet (pbuh) had made his Jamaat. This was very important for the spread of the Islamic Jamaat in Arabia.

On the one hand the condition of the Mushrikeen (polytheists) was that there was a big commotion even if their smallest contingent passed through an area and on the other hand the condition of Sahaaba (r.a) was that they would travel and make many journeys silently without any noise. Once during Jihad, influenced by the prevailing charged atmosphere, the Sahaaba (r.a) raised the slogans of "Allah-o-Akbar" to which Prophet (pbuh) replied that "the One you are calling is not deaf". The result of this extraordinary method of training was that during the conquest of Mecca when the Prophet (pbuh) set out with an army of 10,000 the Meccans did not know about it till the time the Prophet (pbuh) himself told the Sahaaba (r.a) to light their torches. We must also follow this method and our ijtemas must reflect such splendour and grandeur.

2 The second thing, which I want to see as the speciality of our ijtemas is the prominent display of honesty and integrity. I would like to see our ijtemas without any arrangements for the security of ones belongings. Everybody should be able to keep his money and belongings without any vigilance and security. One must be able to recover something he lost from the same place. If there is a shop or a stall then the goods must be sold without the owner's presence. The buyer must keep the correct cash honestly even if the seller is absent.

3 The third thing is regards the position of your Ameer. You might recollect that when your Jamaat was formed and you elected me as your Ameer, I had promised even without your demand that I shall announce in each ijtema that if you have found somebody more 'able' than me then I am ready to vacate (my position) and you may elect him as your Ameer. I could not fulfil my promise (earlier) as later on no all India ijtema could take place. I definitely want someone else to take up this position (so that) I can demonstrate how an Ameer should be obeyed. But my announcement must not be interpreted as if I am trying to withdraw and shirk away from my responsibility of doing this work. My only purpose is (to convey) that neither do I desire this position nor do I want to become a hurdle in the way of a capable person or in the progress and improvement of this Movement and Jamaat. I have said this before and I say so again that if no one comes forward to do this work then I will (accept the responsibility of leading the Jamaat) and although I am aware of my incapability and shortcomings, I do not approve of the approach that if none else is ready to work then why should I? Hence till as time I find a more capable person and till you too find another suitable person, I will continue to do this work. And no matter how many difficulties and hardships I have to bear I shall not let this standard slip out my hands.

Along with this I also wish to announce that since the past 3 years if anyone has any complaint against me; if I have been unjust or failed in fulfilling the rights of someone or if someone finds some fault in my work, it should be pointed out without any hesitation. I will not hinder in the complaint being addressed privately or in public. I will not hesitate in accepting any mistake or guilt

nor shall I falter in reforming myself against any legitimate complaint. However if the grievance is because of some misunderstanding, then I will clear it so that there is no bitterness between me and Jamaat cadre.

After this inaugural address Ameer e Jamaat instructed the General Secretary (Mian Tufail Muhammad) to present his report. He presented the Roodad (historical narrative) of Jamaat from its inception till today's ijtema, which is reproduced herewith.

HISTORICAL NARRATIVE OF JAMAAT e ISLAMI
(From the establishment of Jamaat till 16th April 1945)

Bismillah hir Rehma nir Rahim! Alhamdolillahi Rabbil Aalameen,

Was Salaato Wassalaam ala Rasoolihil Kareem!

Respected Ameer e Jamaat and dear friends!

You know that the objective and singular mission of our lives is the struggle for the establishment of 'Hukumat e Ilahiya' (the Rule of God) and to gain the pleasure of Allah in the Hereafter. This means that man becomes a slave of his Lord under all fields of his life, be it private, public, political, cultural or economic. In fact his entire life with all its aspects must be devoted to the obedience of Allah and at the same time he must try to convince others also to adopt this approach in their daily lives. That is because it is the demand of obedience and the only way to peace, safety and success in the Hereafter. In other words we have to come up with the same invitation, which was given by all the Prophets who came to this world from Adam (as) till the Prophet (pbuh). We have not adopted this method to introduce any innovation or start a new Movement but the meaning of accepting Allah as your 'Ilah' (La Ilaha Il lal Lah) and the Prophethood of Muhammad (pbuh) (Muhammad ur Rasoolal-lah) is to set out on this path by adopting it in practice in your daily lives. Accepting the 'Kalima e Tayyiba' (There is no God but Allah and Muhammad (pbuh) is the Messenger of Allah) and trying to run away from the struggle of 'Iqamat

e Deen' (Establishment of Deen) are the antithesis of each other.

The correct way to spread this Dawat in practice is to convey it to our brothers, organize and admit those influenced by it into its fold and this correctness of spreading the message of Islam can only be the way which was adopted from the very beginning by the original torch bearers of this Dawat namely the Noble Prophets (a.s) under the Guidance of Allah. The Quran tells us that there is only one method for giving invitation to Islam and the same method has been adopted in every age without exception. That is why we have adopted this methodology and it our firm belief that all the other kinds of Dawat (invitation) and methods other than this "invitation" and this methodology are absolutely wrong and incorrect. We do not claim to be more sagacious and superior than others in our practical lives but it cannot be denied that we are determined to follow the Prophets (pbut) for our Dawat and its obligations, demands and methodology.

Our approach is to refer to the Quran and the Sunnah in all matters and circumstances to the best of our intellect and understanding. If we fall short in any of these things it could be because of human weakness, lack of knowledge and naivety but cannot be as a result of audacity, defiance, prejudice and reverence for somebody other than Allah and His Prophet. Hence whosoever, within or outside the Jamaat finds something questionable or objectionable in me or anyone of us; then it becomes obligatory that such is accurately conveyed to us without condemnation and attempts be made to remove those defects with brotherly affection and sympathy, instead of making it an issue to spread mischief. This is the meaning of the Hadith: "A Muslim is the mirror of another Muslim".

The natural requirement of our Dawat and our methodology is that there should not be even the slightest glimpse of show-off, exhibitionism or exaggeration in it as these things destroy good deeds just as milk is spoilt by fermentation. We pray to Allah to protect us from feelings of show-off and ostentation. Also as show-off, exhibitionism and exaggeration have become the norm for spreading and running any contemporary Movement; it is quite possible for our cadre to come under its intense influence. We are taking extreme precaution in this matter and are publishing the proceedings / narrative of our ijtemas only if it is very important and then limiting it to our members and sympathizers.

But it is true that if the members and sympathizers of Jamaat are not aware of the progress of the Jamaat on a periodic basis then there is a possibility that they may become slack, pessimistic and disheartened, especially when the Jamaat, members and everybody is in the preliminary stage (of development) while the system of Baatil (falsehood) stands imposed on the entire world with all its power and might. Unfortunately in this era of world-wide darkness our small and disorganized educated 'class' which should have discharged its responsibility of being the Ummat-e-Wast (justly balanced community), offering 'Shahadat-e-Haq' (giving evidence of the Truth) and responding positively to the invitation to the Truth is not only wasting its talents, wealth, hearts and minds under the influence of evil and mischief makers but is also responsible for taking the Muslims towards heresy, degradation, mischief and oppression.

If the members and sympathizers of Jamaat are not informed periodically about the progress of our Movement then they start feeling that probably nothing is going on in

the Jamaat and a general slackness and lethargy starts spreading in it. Hence during ijtemas it is necessary to apprize the members and sympathizers of Jamaat about the progress of work. This benefits the cadre and sympathizers staying away from Markaz; who now become aware of the activities of Jamaat and also get a chance to assess our work and we can benefit from their positive and useful suggestions. For this very reason I now present a brief report on the work of Jamaat from its inception till date, because after the formation of Jamaat, this is the first (all India) ijtema of its members.

ESTABLISHMENT OF JAMAAT

Jamaat e Islami was established on 3rd Shabaan 1360 Hijri ie 26th August 1941. The details about the same are present in Roodad Jamaat e Islami Volume 1. There were only 75 people at the time of formation of the Jamaat. Within 2 to 3 years the number increased to 700. Since the department of Tanzeem (organization) was yet to be established, the communication between Markaz and the members was not very strong and neither Ameer e Jamaat nor someone responsible had the means to find more details about the members and monitor them. Hence a lot of people joined the Jamaat (became members) who today might not even qualify to be our close sympathizers. The Department of Tanzeem could not be formed because the number of workers was quite small and Jamaat too was financially weak. The same situation continued for nearly 4 years. Finally last year on the 26th and 27th March 1944 when the ijtema of Punjab, Sindh, (North-West) Frontier, Kashmir and Balochistan took place here at Darul Islam, the need to establish the Department of Tanzeem was raised vigorously by the different units and the members.

Ameer e Jamaat also said that he had felt a need for this from the beginning. This proposal was finally accepted and it was decided that Department of Tanzeem be established and hence on 17th April 1944 this department was formed.

LOCAL UNITS and NUMBER OF MEMBERS

At the time of formation of the Department of Tanzeem there were 37 units in the entire country, of which 6 units were practically non-existent and which were discontinued later on. The total number of members from different parts of the country was 750 but there was no facility to list them formally. Also among these units and members a substantial number of people had entered the Jamaat casually and without commitment. They were under the impression that merely reading Jamaat literature and agreeing to the ideology of Jamaat intellectually would be sufficient and qualify them for membership while those who understood a little more had become inactive and regressed to a very preliminary stage, as there was no means to have regular contact with Markaz. The local units and the members were scrutinized after the formation of 'Department of Tanzeem'. Within one year the total number of members has now reduced to 450 and this process is still ongoing. Some local units had to be discontinued because of their inefficiency and failure to adhere to the minimum norm and performance. Alhamdolillah in spite of this the number of local units of Jamaat has increased from 37 to 53.

We reduced the number of members because our stated aim never was to merely gather crowds and instil fear in them nor was our purpose to get some seats in some council or corporation. Our aim is only to prepare

useful workers, who can demonstrate the ideal Muslim life and demonstrate to those who say that the Islamic way of life is not practical in today's world, that the Islamic way of life is in fact always practical; one only needs to have determination and faith.

Believe me! This number is more than enough for the workers that we wish to develop and train. We cannot have the desired level of contact and close relations with the members with our current staff and resources. From Ameer e Jamaat to the ordinary worker, we want everyone to be of the same calibre and have only one obsession. Hence we have to be very careful in awarding membership and and then retaining them in Jamaat.

Of course, it is true that we do persevere and continue with those who have attached themselves to us till the last stage and try to remove their weaknesses and faults with full sympathy and brotherly affection, wisdom and prudence till the last possible limit. However when it becomes apparent that there is no hope for improvement and that they have fallen below the minimum requirement for membership then we are forced to remove them with the same hurt and pain with which a sensible person agrees to dismember his diseased organ, in order to save the rest of his body. In these conditions, our rule has been that we advise such people to separate themselves voluntarily (from Jamaat). Till date whoever has separated, has done so in this manner. Hence, almost everyone who left us realized his shortcoming or weakness and even after being removed from membership (rukniat of Jamaat) he joined the group of our closest sympathizers.

THE CONDITION OF LOCAL UNITS and MEMBERS

As it has been stated above the strength of the members is between 425 and 450 and the total number of units is 53. In these almost half of the members and units are quite strong and to some extent they can work independently too for months together. Still, they are far away from the desired norm and to use an analogy, they are still like small substations and will take a long time to become the main powerhouse. Every member and unit must therefore pay increased attention for becoming self sufficient and to be able to work independently.

DESIRED NORM AND METHOD TO JOIN THE JAMAAT

At this stage in the progress of our Movement we must concentrate on adding the cream of our society as our members and sympathizers. We are presently in search of those who are like Hazrat Khadijatul Kubra (r.a) and Hazrat Abu Bakr (r.a). Not from the materialistic or worldly point of view but in their religious and moral capacity and who would like to listen to and join our Jamaat whole heartedly as if they had already been in its search. So henceforth before allowing anyone to join the Jamaat we should try to assure ourselves about the following points as under.

1) They have correctly understood the difference between our Jamaat and its methodology and the other parties in India *

(* till that time India was not yet partitioned)

2) There is a perceptible improvement in them from the moral and religious point of view after being influenced

by us and this impression and influence is felt and noticeable in their practical lives.

3) They are active and not passive in their attitude and they are restless to work in the practical field for the objective of our Jamaat.

After ascertaining these things too, they are to be kept as an applicant member for months together and should be told that they need to work for a certain period of time by assuming that they have already become members of Jamaat.

Finally their membership is granted only after evaluating their performance (in their status as applicant members). This approach is taken (for granting membership) to avoid spoiling the discipline of the Jamaat lest we have some people joining Jamaat impulsively with a very temporary and transient impression and understanding about Jamaat.

This methodology should be adopted by all our local units and members.

THE WAY TO TAKE WORK FROM THE MEMBERS AND SYMPATHIZERS

At present all our work is being done voluntarily i.e. no one is commanded to do any work, but only kept under observation as to how much and what kind of work does someone do on the basis of his attachment and sense of responsibility after the reaffirmation of faith (Tajdeed-e-Iman). However, every possible effort is made towards indirectly highlighting (before the cadre of Jamaat) the obligations of (Iman) faith and responsibility of giving (Shahadat e Haqq) the Evidence of the Truth. This method has a number of benefits.

Firstly, through this method a missionary attitude (of inviting people towards the Truth) is developed instead of slave mentality, which is of primary importance for the upholder of every revolutionary Movement. If this attitude does not develop in such movements, then leave alone being successful it is not possible for it to survive for more than a few days.

Secondly, the speed of moral and religious change is continuously visible and Ameer'e Jamaat has a correct estimate of the power and capability of the Jamaat all the time.

Thirdly, there is no need for a prolonged and extensive enquiry to classify the different members and find out their interest towards work. In fact, all their ups and downs are immediately apparent from time to time.

We do not judge our sympathizers through their verbal claims; but through their work and their sacrifices of wealth, time and indeed their whole lives. Obviously it is not possible for a person to relax who truly realizes the obligations of his existence as a Muslim and how huge a responsibility he has for conveying the Truth to the people as an heir to the Prophets (a.s). Thus, he proves his indifference and incompetence if he remains passive after this realization.

THE FIELD OF INFLUENCE OF JAMAAT

Our voice has reached practically every area of Punjab, most of Hyderabad and Madras (Chennai) and different areas of U.P and Bihar. After this are Bombay (Mumbai), Sindh and the North West Frontier Province. In the province of Bengal our literature has started spreading in Calcutta (Kolkatta) and its adjoining areas. In

Calcutta book circles have also started ordering our literature, which proves that there is a demand for it amongst the public. Our work is practically zero in Orissa, Central India, Assam and Baluchistan. Sometimes somebody orders a book or a magazine but on the whole these areas are completely barren as far as our Dawat (invitation) is concerned.

Language is the biggest barrier in Bengal, Sindh and South India as Urdu is not prevalent there and we have been unable to produce literature in those languages.

THE PEOPLE COMING TOWARDS JAMAAT

The pious and serious-minded amongst the modern educated class is being attracted very fast to our Jamaat and our invitation. Whosoever has joined us from this educated group is proving to be very solid and useful. The people from Arabic madrassas (religious schools) are also now paying attention to us, but a substantial number of them are still stuck with some or the other kind of personality-worship and in spite of accepting everything (the message of Jamaat) as the Truth, in the end they get caught up with some Hazrat Sahab (revered personality). While doing organizational work I have observed that this Dawat appeals very easily to a modern educated person who is not yet confused by the system of falsehood even after being entangled and absorbed by it; but it is quite difficult for the Arabic knowing people (those who graduated from religious schools) to even understand this Dawat. In fact, some of our friends have even observed that when this Dawat was presented before the village farmers; they immediately understood its demands and expectations whereas even good intelligent people remained mired by controversy and argument. A big

reason for this is that our brothers who know Arabic have been accustomed to acquire Deen from certain special people instead of taking it from the Quran and Hadith. Secondly all their prejudice, bias, personal affiliation and veneration associated with a particular group has been made the actual requirement of religiousness and they have been made to think in a way that they cannot accept any other kind of religiousness outside their halqa (circle). As opposed to this the modern educated class, in spite of all its faults and westernized thinking, has a good quality which is that it reflects on both; the meaning of words and and also on the person who said those words. And when such a person reverts, he does so with the conviction that whatever he was doing before was un-Islamic and now he has to demolish the old building (of ignorance) from its base and establish a new foundation.

THE OPINION OF NON-MUSLIMS ABOUT OUR DAWAT

So far, we could not manage to work systematically amongst the non -Muslim communities. However we can estimate from the literature that has reached them through our efforts that if we work along the correct lines, then InshaAllah the prejudice and hatred between the non-Muslims and Muslims that has been simmering since a long time in the pursuit of worldly and materialistic objectives will no longer pose to be an obstacle in our way. Currently the entire world is undoubtedly fed-up with the existing way of life and is anxiously seeking and struggling to find a solution to the different problems and riddles created by its own materialism. If we succeed in creating a group of people who are pious, genuine lovers of Truth and have the power and capability to run the

world better than who run it now, then the world will have no option but to accept our guidance and leadership.

It is our personal experience that whenever this Dawat was presented in clear and lucid terms before people (be they born Muslims or unbiased and liberal non-Muslims) then everyone accepted it as the Truth inadvertently and just as the Quran has described the Truth and Guidance as 'Zikr' (remembrance); on all such occasions for all pious natured people our Dawat was actually a voice from their hearts and a familiar but forgotten reality. In fact amongst the non-Muslims we found some who said if only this Islam was presented in India and the Muslims would have followed it then the history of India would have been completely different. Then they also assured us that if you remain firm and committed in your Dawat and if you prove that you are lovers of the Truth and you do not have any selfish interest only towards your own community, then more and more non Muslims will join you, even more than the Muslims. But it will take time to break down the walls of this inter-community prejudice.

I would request the cadre who have influence and contacts with non Muslim circles that they should start some work slowly by giving their educated non Muslim brothers books like 'Purdah, Birth Control, Jabr and Qadr, Tankhiyaat, Economic problems and its solution, Towards understanding Islam'.

In this regard some of our intellectuals should pay attention to the history of India. It was actually a struggle between some Turkish Afghan and Hindu kings for acquiring worldly benefits and kingdoms. However it has been presented in a way as if it were a painful saga of battles between the Hindu and Muslim community or religious wars between Hinduism and Islam. The

depiction is such as if the Hindu king wanted to establish the Hindu religion and the Turkish and Afghan kings wanted to establish Islam. This history must now be written afresh and those losses which the Indian nation has had to bear for not being able to benefit from the true blessings of correct Islam should be explained.

THE INFLUENCE OF OUR DAWAT ON EXISTING POLITICAL PARTIES

Our Dawat affects both Muslims and non-Muslims and also the entire political climate of the country has been impacted to a certain extent. In the entire country there may now be only a few educated people who are not familiar with words and terms such as 'Hukumate ilahiya (Rule of God), Iqamate deen ki jaddojehad (Struggle to establish Deen of Islam), Islami nizame hayat (Islamic way of life), Islam ek mustaqil nizame zindagi hai (Islam is a complete way of life)". This Dawat is so popular amongst Muslims in that any Movement or Jamaat (within Muslims) can only progress, when at least verbally it acknowledges its objective to establish the Quranic way of life. And just five to six years back the situation was that nobody could escape being made fun of in political circles while mentioning these terms. This is the sole reason why some political parties {even though it might only be a verbal affirmation} have openly declared to adopt this objective and goal and other parties too are now forced to declare their inclination towards it and try to assure Muslims that afterall their mission is also the same.

THE MORAL TRANSFORMATION OF THOSE INFLUENCED BY OUR DAWAT

The first influence on those who are affected by our Dawat is that their aimless and purpose-less life comes to an end and a purposeful and serious life begins. They start realizing how they ignored their real mission of life before (accepting) this Dawat and led their lives merely in the pursuit of materialistic activities and resources like animals whose only focus is eating and grazing. It hurts them (when they realize) that all their capacities, capabilities and resources that had been gifted to them for serving and glorifying the religion of Truth, were donated to the service of the self / ego and the supremacy of falsehood. Thus, their standard (to measure) piety and obedience to God changed completely. And some of them whose conscience did not stir even after committing a major crime, later on (after accepting our Dawat became so honest and pious that they) could not dare to steal even a small thing or acquire it through some unlawful means. Also the concept of Deen started encompassing their entire life instead of just following a few traditions. The pleasure of Allah and the Prophet (pbuh) became the sole criterion in every issue big or small even if entailed material loss. The thought of accountability in Aakhirah (Hereafter) is gaining ground in all aspects of life for our members.

Recently one of our friends whilst doing a job, also began preparing for his M.A. (post graduation) hoping to get promoted and aiming for a higher salary. While preparing for his M.A. he realized that he was aspiring for higher grades and salary for a job that was serving 'Taghoot' (false Gods) which is not permissible and is against the tenets of faith. That noble soul gave up the

idea of appearing for the examination so that Satan does not overpower and deceive him. I have described this incident merely as an example, whereas by the Grace of Allah correct Islamic piety is indeed developing in our members and they have started respecting the limits imposed by Allah.

Other than this whenever our influence has spread, Alhamdolillah the separation of Deen (religion) and Duniya (worldly affairs) is gradually reducing and people have understood that running the affairs of this world according to the way of Allah and His Prophet (pbuh) is called 'Deen' and if one deliberately lags behind, in the struggle for establishing this Deen (then) all the outward appearance of reverence and religiousness is futile and carries no weight before Allah and His Prophet (pbuh).

THE OBSTACLES IN OUR PATH

We accept and do not deny that we lacked the pace and proficiency with which this work should have been done. The responsibility lies on the weakness and inexperience of our cadre and there are a lot of things on which we do not have absolute control. We seek forgiveness from Allah for our shortcomings and seek the Grace and courage to overcome them and we pray to Allah for granting control of what seems beyond our reach.

Our biggest difficulty and obstacle in this regard is the paucity of active workers and the right kind of cadre. The other movements can accomplish their work by (simply) hiring people but the temperament of this Dawat has been kept such by Allah that it crumbles wherever hired people enter it. Our members and most of the cadre are (still) in the preliminary stage (of development) in almost all

aspects. Although there are a lot of people in them who are accepting reform very quickly, it will still require a lot of time to develop the determination, courage, capability, moral firmness and 'Imani' (derived from ones faith) power for the expansion of our work. After all it is only human to take time to change. A person cannot be modified and transformed like brick and stone by hammering it and giving it the desired shape. Allah has given a period of time for a small sapling to grow and blossom and ultimately man is vulnerable to the laws of nature, desires of the self and other internal human weaknesses.

I do not hesitate in accepting that I don't have the slightest portion of knowledge, courage, capability, experience and understanding of affairs required for the great work entrusted to me. Jamaat has also not been able to establish a training school in Markaz up till now according to its stated program for the training of its workers and members. The main reason for that is the lack of accommodation. Almost 98% of our members are from the poor and middle class. Hence if they are to be engaged full time for Jamaat work then it is imperative (for Jamaat) to bear their expenses. The Baitul maal (treasury) of Jamaat is not in a position to do so.

Our second biggest obstacle is the difficulty imposed by the Second World War. We have been able to organize this (all India) Ijtema after nearly 4 years of our formation. You know that right now the sole and biggest means for spreading our Dawat and Tabligh (propagation) is the literature of Jamaat. Paper (for printing) also could not be arranged due to its scarcity for war reasons and approximately a year back our literature went out of print. Even now the paper that is procured is not sufficient

compared to the demand for our literature. Ever since the war started, not a single day has passed in which all our titles would be available at the same time. The demand for literature is such that if each book is published 10,000 at a time, then it may cope up to its demand only for a few months. There are a lot of books that could not be published even once although it is being ordered from every nook and corner of the country. The war has also stopped many other important projects, which would have been completed in normal conditions.

The third obstacle in our way is the lack of resources. The biggest source of income for Jamaat is the book depot and till date almost the entire work of Jamaat is going on with its income, the status of which you have just heard. The income through 'iyanat' (voluntary contributions) and 'zakat' is not so much. Almost all of our members are from the lower or middle class and so it is difficult for them to save anything for (contributing towards) the 'baitul maal' in this age of global inflation. Especially when they have to be careful about the lawfulness of their income, it is quite difficult even to manage a (decent) living. However it cannot be denied that in most of our members the (required) affection towards their creed and objective is not found that makes one eager to undertake any danger, face any difficulty and make personal financial sacrifices for the success of Deen.

Our fourth difficulty which also pains us is the behaviour of some Ulema (scholars). You will be surprised to know that we were not opposed openly by anyone except by certain scholars. Then this opposition was not on the basis of logic, proof (through Quran and Hadith) or some principled difference. Their argument was that although this ideology is absolutely correct and is

one of the obligations of Islam, still it is not practical (to implement it) now. The conditions and resources do not exist for the Movement to be useful and fruitful and in the existing conditions it is impossible to practice whatever you present (i.e. Islam). This is not the opinion of some village 'Mullah' (religious person) or some westernized 'babu' (officer or clerk) or some 'Khan Bahadur' (nobleman) but it is the opinion of those great people who are renowned throughout the world for their religiousness, piety and spirituality. As for their devotees it is no less than Kufr (unbelief) to differ with these scholars , not only in religious matters but also in worldly and political problems. Instead of creating the spirit of the love for the Truth amongst the masses, the disease of the cult of the personality has been created. Hence the first question that is posed to us is that (if) this is the Truth then why do this Hazrat Sahab, this Shah Sahab and this Maulana Sahab not join it? And in the same way different kinds of doubts and suspicions are created. Although a major benefit of this is that those who believe that Deen must only be obtained through these personalities automatically break away and (only) those people come towards us who love this creed and objective. But the mischief (fitna) created by this is no less important. We supplicate that Allah guide these gentlemen and they understand their position and realize how big a hurdle they are posing purposely or unknowingly in the way of the Truth.

The fifth biggest obstacle in our way is the lack of focus or absence of single mindedness in some of our cadre because they have not understood the difference between our Dawat and its methodology and the other Dawats and their methodologies that are running in the country. Hence even after joining Jamaat, they look

towards other caravans (movements) and are distressed when like other movements the entire building is not raised up here overnight. These gentlemen should increase their knowledge and practise to think and work calmly.

In this phase of our Movement we want to make it absolutely clear that:

Firstly by addressing both our newcomers and our existing cadre that please join us and continue with us only if you are completely satisfied with both our principles and methodology.

Secondly those who have understood both of these (our principles and our methodology) well and acquired its correct knowledge should then be prepared to take full interest in it and

Thirdly those whose interests and inclination is not dispersed and scattered but focussed and concentrated on this Dawat only should be prepared to sacrifice everything for this work.

Without going into any detailed argument I will state the difference of the nature of work of Jamaat e Islami and that of other Jamaats in a few words namely that all the other Jamaats instead of curing the Muslim community comprehensively, are busy in merely providing first-aid and only this work carries primary importance for them. Although some of them have the complete equipment for the full cure and also have the best clinics but are eager to show their accomplishments by only doing some superficial bandaging.

As opposed to this we want to comprehensively cure Muslims and the entire world on the same lines as its specialist has been curing its moral and 'ijtemaee' (related

to public life) diseases (namely the Prophet Muhammad (pbuh)). Other than Quran and Sunnah all the other cures are useless and can be adopted only by those who are unaware of the teachings of Prophet (pbuh) or who want to do only some limited and partial work.

THE INDIVIDUAL PROBLEMS OF OUR MEMBERS

After starting the practical struggle of Dawat e Islami (invitation to Islam) and Iqamat e Deen (establish the religion of God) we realized that from the beginning just as the religion of Truth has remained the same, similarly the nature of ignorance and Kufr (unbelief) has also remained unchanged. In spite of all tall claims of culture, civilization and tolerance by the present day society, Haqq (Truth) is not tolerable and bearable for 'Baatil' (falsehood) today just as it was so earlier. If you see that falsehood in spite of its superiority and supremacy is tolerating some apparent forms of the Truth, then (please) understand that it is only because 'Truth' has accepted to live like a lifeless body and under the control of falsehood. Thus we see that most of the places where our cadre have accepted this Dawat seriously and began implementing it beyond the four walls of the mosque in their own affairs and the different problems of life, then the same society, family and community which till yesterday considered them to be an integral part of themselves suddenly felt them to be like piercing needles in their wounds and sores and were eager to remove and throw them out by force. All this is only because our cadre have made their criterion of life to be the pleasure and displeasure of Allah and His Prophet (pbuh) instead of the pleasure and displeasure of society and the loss and gain in wealth.

Hence on this basis some parents have thrown out their beloved sons out of their homes and vowed not to see their faces (again). Some impious sons beat their aged fathers and threw them out of their homes, as they were becoming a hurdle in their life filled with mischief and disobedience. Some impious husbands left their innocent wives high and dry. When some parents (who were) devoted to falsehood found that their (pious) sons did not accept the service of falsehood then to force them on the path of falsehood their parents declared that the money they had spent on their education was a loan (that needs to be repaid back) and started demanding (money) from them and finally tried to force them into getting married and expel them out of their houses. Some of our well to do members were disgraced and humiliated by their own brothers to extreme limits and they planned to keep them away from inheriting (their legitimate) property. And some of our members were threatened with huge monetary losses and there were attempts to frighten them by saying that they were influencing the lives of their brothers and sons because of which they have started avoiding unlawful wealth and incomes.

These are some examples through which you can estimate the religious status of the so-called Muslim community and what is the status of religion in their eyes.

But Brothers! Blessed is the servant of Allah who re-introduced Deen to the world in this age of global darkness and invited towards its (Deen's) establishment and explained this Deen before the world in such a clear and lucid manner that even those who ran away from it could not help but acknowledge that they received the blessing of Deen only through that person and blessed are you all and the people like you who listened, accepted and

became ready to implement it in a practical way (even) in these unfavourable conditions of extreme opposition. It is indeed fitting to be extremely proud with this work and the Grace granted by Allah. But the pride of a Momin (believer) is only expressed through thanksgiving and striving the utmost in the way of Allah. Please understand well that this is that stage in the path of invitation towards the Truth (Dawat e Haq) where every single paisa spent, every drop of blood spilt, and every night spent awake in its way can be reason to attain higher rankings than bigger deeds and sacrifices at a latter stage. You know that such a venerated and holy personality as Hazrat Umar (r.a) spent his entire life craving to trade his entire life's virtuous deeds for that one single night which Hazrat Abu Bakr Siddiq (r.a) spent at the Cave of Thaur with Prophet (pbuh). Yes listen once again! This phase of Dawat is the phase to gain proximity to Allah and obtain higher grades otherwise after the conquest of Mecca everyone presents the picture of يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (entering the religion of Allah in multitudes) Quran 110:2

THE PUBLICATION OF LITERATURE IN OTHER LANGUAGES

Till date we have used only Urdu language as a means to spread our message to others. This is the only reason why our Dawat is almost non-existent in those areas where Urdu is not spoken and understood. A major reason for this is that from the beginning till date the burden of entire work of 'Tehreek' (Movement) and Jamaat is on the Ameer e Jamaat in all respects. And it is obvious that a single person cannot do that entire work.

Now the spread of this Dawat in other languages is being arranged and this work has already begun in some of the languages, for example for the preparation of Arabic literature under the supervision and guidance of Maulana Masood Alam Sahab Nadwi, the foundation of an Arabic Institute by the name " Darul Arooba" in Jalandhar has been laid and in spite of his ill-health and other difficulties Maulana has permanently migrated (done Hijrat) from his native place (Bihar) to Darul Arooba and is offering all his time, attention and endeavours towards this work. It is regrettable that the climate of Darul Islam (located in Pathankot) did not suit him and a different place away from there had to be arranged. Please pray that Allah accepts this sacrifice and effort of Maulana and grants him complete good health. Amin! *

Besides other Dawat related literature of Darul Arooba a proposal to publish a high level Arabic magazine is under consideration.

Our beloved brother Azam Hashmi Sahab Muhajir Turkistani is preparing Turkish literature here in Darul Islam. The translation of 'Risalaye Deeniyat' and 'Khutbaat' has been completed till now.

The translation of literature in Malayalam, which is one of the major languages of Madras (Chennai) Province, has been handed over to Haji V. P. Muhammad Ali Sahab Malabari ** and he has till date translated 'Risalaye Deeniyat", 'Khutbaat' and one or two other books. The units of Jamaat of South India have together collected some funds for publishing it and are busy in printing these books. But they have not succeeded because of the present war difficulties.

In Tamil the units of Jamaat of South India have selected Maulvi Shaikh Abdullah Sahab (Dalitnaksham) to live in that area to gain expertise in the language of that area, during which the units of Jamaat will take care of the basic provisions of Shaikh Sahab. This work has begun. This step is worth complimenting and worth emulating and the selection (of Maulvi Shaikh Abdullah) is also most suitable. May Allah grant it success!

Gujarathi is the most spoken language of Bombay (Mumbai) Province and our local unit of Bombay (Mumbai) Jamaat has taken the responsibility of translating our literature in it. They have found an extremely dedicated Gujarathi litterateur Bhai Ismail Ikhlas Sahab for this work. These people have published a few volumes of 'Khutbaat' in Gujarathi and the translation of the rest of the Khutbaat and Siyasi Kashmakash is complete. Ikhlas Sahab has joined Jamaat. May Allah grant him steadfastness and grant him the Grace to serve Deen with complete dedication.

The work of translation in Hindi has been assigned to Allahabad unit of Jamaat, which will work on this with the cooperation of other local units of Uttar Pradesh. This work has not begun formally. But we hope that there will be some arrangements soon. Finding the appropriate translator is the major hurdle. 'Salaamati ka Raasta' has been translated but has not yet been published.

There has not yet been any formal arrangement to translate literature into Sindhi, however we have found some people who will be able to do this work after a little training. We have come to know that 'Risalaye Deeniyat' is being published in Sindhi for the last two to three years without our knowledge and without notifying us; however this translation is not satisfactory.

A member of Jamaat is doing some translation work in English little by little. Right now the translation of 'Quran ki chaar buniyaadi istlaahen' (Four basic terms of Quran) is being done. The big hurdle is finding a suitable translator for translating into English.

PUBLISHED LITERATURE

1) The book "Qur'an ki Char Bunyadi Istilahen: (Four Basic Terms of the Qur'an) is based on the articles by Ameer e Jamaat which were published by the magazine "Tarjumanul Quran" in which the meaning and significance of the 4 basic terminologies of Islam 'Ilah, Rabb, Ibadat and Din' have been explained. This book is of fundamental importance to understand the teachings of the Quran.

2) Islami Ibadat Par ek Tahqiqi Nazar (An Analytical Study of Worship in Islam): this is also based on an article by Ameer e Jamaat whose contents are apparent from its name.

3) Haqeeqat e Tawheed (The Reality of Tawheed): this is a new book by Janab Amin Ahsan Islahi Sahab, which is sequel to his "Haqeeqat e Shirk" series

4) Da'wat-e Islami aur us ke Mutalibat (The Islamic Movement and its Requirements): this is based on the following speeches and articles.
    (i) "Dawat e Islami aur uska Tariq-e-kaar" (The Invitation to Islam and its Methodology) This is a speech of Ameer e Jamaat which he will make in this gathering after this report (is presented)

(ii) The speeches of Maulana Amin Ahsan Islahi Sahab which he made in the general gatherings at Sialkot and Allahbad. Both speeches have been combined (in the book).

(iii) The message of the General Secretary (Qayyime Jamaat) which was published in "Kausar" (16 January 1945). In this book it has been expanded almost 3 times.

(iv) The speech of Maulana Amin Ahsan Islahi Sahab which he made while addressing women in Allahbad.

THE APPOINTMENT OF ZONAL SECRETARIES

It is not only difficult but impossible for a single person to look after the organizational work of the entire country especially when it (the Jamaat) is in its initial stages and as of now there is not a single assistant and the Jamaat and its members are also in need of constant attention. Hence it is decided to appoint different secretaries for areas that are far away. For Bihar province Muhammed Hasnain Sayyad Sahab Jamayee has been appointed as Secretary and is working satisfactorily in the present conditions and (available) resources. For Uttar Pradesh it has been decided to appoint another Secretary, but a suitable person has not yet been selected. We will try to implement this decision during the course of this ijtema, Similarly for South India it has been decided to appoint another Secretary and there the members have unanimously elected Maulana Sayyad Sibgatullah Bakhtiari for this work. But all of them have drawn the attention of Markaz before handing over this work to him

formally that he should be given a chance to stay here so that he can understand his work, obligations and responsibilities well. He cannot come here till Shaban 1364 Hijri because of his present engagements and we also cannot make arrangements for his stay here due to lack of accommodation. Hence this matter will be kept pending for a few months.

The following are the responsibilities of the Zonal Secretary:

1. to maintain discipline in the members and units of his Zone and motivate them to keep the Movement active and also to keep encouraging the cadre.
2. to maintain continuous contact with his members and units, be aware of their activities and inform Markaz about the status of his Zone.
3. to periodically tour his Zone in order to keep the members active and wherever there is a breach of discipline in the Jamaat, to intervene in a timely manner and rectify the situation.

The following shall be the responsibilities of the units and the individual members (members) under the Zonal Secretary

1) Cooperate fully with the Secretary of his Zone and send monthly reports of activities to the Zonal Secretary so that he can send the report of the Zone to Markaz in a timely manner.

2) To inform Markaz about important issues which are related to Markaz or which call for the attention of Markaz.

3) Immediately inform the Zonal Secretary or Markaz whenever there is indiscipline or inefficiency so that it can be addressed immediately.

4) The (respective) units under their Zones and the members shall bear the expenses for the provisions of Zonal Secretary to the maximum possible extent and of course also his travel expenses.

The qualities to be kept in mind while electing the Zonal Secretary

1. He must be an active person.
2. He must be serious, sagacious, and reasonable and have good grasp and understanding of affairs.
3. He must have the capacity to discharge organizational duties.

I am thankful and happy to say that after the establishment and expansion of the Department of Tanzeem (organization), the work of Jamaat has come under control to a large extent. All the members admitted and the units after their formation are quite solid and their work is satisfactory. The monthly report is coming from everywhere except a few places. But still I feel the necessity to draw your attention towards articles 4,5,6,7 and 10 of the Constitution of Jamaat. The things mentioned in these articles are so important that the members must keep reading them from time to time and must evaluate their Iman (faith) and Amal (deeds) in its light so that we do not break the oath we took while joining the Jamaat and be guilty of embezzlement and rebellion against the leadership of Jamaat but also against Allah and His Prophet (pbuh).

It is also worth noticing that some local units consider their local Ameer to be no more than the president of some 'Anjuman' (social association). They must understand that they have elected the most capable person amongst themselves as Ameer and it is obligatory on them that they obey him in Maroof (good things) and consider it

to be a sin to disobey him. The speech that Ameer e Jamaat gave during the formation of Jamaat while accepting its great responsibility is very important to understand the mutual relations, rights and responsibilities between Ameer and members. The relevant portion of this speech is in Roodad Volume 1. After carefully studying it (please) establish your future relations on the foundations described in it.

ESTABLISHMENT OF THE SCHOOL OF DARUL ISLAM

Actually the reasons for the delay for establishing the School of Darul Islam should be explained by Maulana Amin Ahsan Sahab Islahi and Ghazi Abdul Jabbar Sahab as they were in charge of the same, but since Jamaat is responsible along with some other reasons for this delay; hence I am accountable for it instead of Islahi Sahab and Ghazi Sahab.

Obviously for establishing the school if not an entire solid building at least some big houses were needed and before classrooms and a hostel (is made), there should be (residential) quarters for teachers so that they can come and stay there and prepare their work. The buildings that we have now are not sufficient even for the existing local workers. The following obstacles exist if there is any further construction:

1) The first and biggest obstacle is not being able to find a suitable person who can take charge of our 'building' project. We need a person who understands civil construction well and sympathizes with Jamaat and us. He should be experienced, honest and a good manager. He should have the capacity and ability to actually complete this work so that we can rely on him blindly and

he can shoulder the responsibility of this work (entirely) on his own.

2) Other than this the second reason is the price rise of raw material and other construction material and their unavailability in spite of their increased price. We thought that immediately some work could be started by constructing some thatched roofed houses instead of a permanent solid building, but the present government even prohibited that.

3) The third obstacle in the way of establishing the school is the lack of finance. To begin with our resources are limited. Secondly as I have said earlier that the members and sympathizers through whom we want to complete our work are mostly from the lower and middle class for whom it is difficult to meet even their basic necessities in these times of inflation. Thirdly the attachment (required) towards the objective and mission of their life is still not created, which would have made them restless to offer any sacrifice.

We also consider it to be against our Maslak (school stand & Policy Strategy of thought /approach) to make a public appeal and a general advertisement for our (financial) needs leave alone the means and the methods which other people and institutions mostly employ to raise money. And the climax of this approach is that we even consider it to be incorrect to impose (the collection of) some fixed contribution on the members of Jamaat. We want to win the heart of the donor before taking his money so that whatever is spent out of his pocket is the result of the affection of his heart, attachment to religion and exclusive devotion to God as only such funding can do the job of the pure blood that is required to run through the veins of this school and only then can it be expected to

produce such devotees of Truth and pious people who are slaves of the one and only Ruler of the Universe.

Our method for this is that we present our requirement before our members and sympathizers. After this it depends on the love for Deen, open heartedness, wealth and resources of each person to submit everything he has in the way of Allah like Hazrat Abu Bakr (r.a) or sacrifice half of every big or small thing in the way of the Lord like Hazrat Umar (r.a) or (remain passive and) sit like a serpent over his wealth like Qaroon.

But I firmly believe that in spite of the lack of finance and resources if we find some suitable person and if we start this work as we have started other works relying and putting our trust on Allah, then InshaAllah this work will not stop due to the lack of finance.

I want to draw the attention of our friends and sympathizers regarding the availability of finance. At the moment the biggest source of our finance – as I have told earlier – is our Maktaba (book depot). Hence it is strictly required of everyone and the units of Jamaat who order books from here to clear off their dues as soon as possible. It is appropriate to clear off the previous dues (settle the accounts) each month before sending a (new purchase) order so that the other works of Jamaat are not affected (due to late payment).

ACCOUNTS OF MARKAZI BAITUL-MAAL (CENTRAL TREASURY)

As this is the first All India ijtema of Jamaat after its establishment, I present the income and expenses statement from 26th August 1941 CE to 16th April 1945 CE so that you come to know the financial position of Jamaat and also the progress in its financial resources.
On 3 Shabaan 1360 Hijri ie 26th August 1941 CE the capital and resources with which a beginning for the struggle to establish Deen was made are as follows:

	Rupees	Anna	Paisa
CASH	74	14	0
From the Maktaba of Tarjumanul Quran in the form of books	6000	0	0
From the Maktaba of Tarjumanul Quran in the form of Cash *	1722	1	6

* This amount was deposited by Sayyad Abul Ala Maududi; the present Ameer e Jamaat in the Baitul Maal of Jamaat for starting this work. Latter details are as follows:

DETAILS OF THE INCOME OF JAMAAT-e-ISLAMI
(From the 1st September 1941 CE to 16th April 1945 CE)

Source of Income	1st Sep 1941 till 31st Sep 1942	1st Jan 1945 till 1943	till 1944	BALANCE till 16th Apr1945	per head
Sale of Books	7413-15-9	8632-9-9	16799-0-9	9727-15-3	42573-9-6
Contribution of well wishers	5943-13-9	2845-3-6	8159-3-6	2583-11-0	19531-15-9
Zakat	616-10-3	1263-5-0	2320-0-0	977-10-0	5118-4-11
Loans	2141-0-0	0-0-0	2000-0-0	0-0-0	4141-0-0
Loan recovery	150-2-6	202-0-0	427-0-0	130-0-0	909-2-6
Miscellaneous	664-13-3	0-9-3	113-3-7	56-7-6	835-1-7
Deposit	0-0-0	10-8-0	0-0-0	0-0-0	10-8-0
TOTAL each year	1693-7-6	12894-3-6	29819-3-6	13475-11-9	73119-10-3
NET CASH at the time of formation of Jamaat					75-14-0

TOTAL RECOVERY from the establishment of Jamaat till 16th April 1945 73194-8-3

DETAILS OF THE EXPENSES OF JAMAAT e ISLAMI (From the 1st September 1941 CE to 16th April 1945 CE)

Source of Expense per head	1st Sep 1941 till 31st Sep 1942	1943	1st Jan 1945 till 1944	BALANCE till 16th Apr1945	till
Wages to cadre	674-0-0	1054-13-0	3370-3-6	1500-14-0	6600-4-6
Printing	5365-15-3	730-9-9	7422-15-6	5070-1-0	28609-9-6
Stationery	98-4-6	39-15-0	179-1-9	137-12-0	455-1-3
Advertisement	25-8-0	0-0-0	0-0-0	0-0-0	25-8-0
Travel expenses	286-2-0	23-9-0	786-1-6	0-0-0	1302-12-6
Guest house	465-13-6	8-15-3	1254-15-0	579-3-9	2308-15-6
Press	3137-1-3	0-0-0	187-10-0	0-0-0	3324-11-3
Loans	259-2-6	340-0-0	973-12-0	350-0-0	1922-14-6
Loan repayment	1442-0-0	160-0-0	1206-10-9	2000-0-0	4809-10-9
Darul Arooba	20-0-0	0-0-0	0-0-0	326-0-0	346-0-0
Contribution	150-4-0	424-2-3	863-2-9	136-8-6	1574-1-6
Postal expenses	589-10-6	548-13-0	762-7-9	249-3-9	2150-3-0
Book Agency	1195-0-9	1364-15-0	7337-3-0	4572-13-0	12505-15-0
Miscellaneous	253-13-6	720-3-3	337-3-3	50-4-3	1361-8-3
Education scheme	0-0-0	17-0-0	16-8-0	4-13-0	38-5-0
Furniture	0-0-0	33-1-0	108-4-9	15-4-0	156-9-9
Kutubkhana	0-0-0	0-0-0	5-0-0	243-1-6	248-1-6
Turkish translation	0-0-0	0-0-0	80-0-0	50-0-0	130-0-0
Construction	0-0-0	0-0-0	0-0-0	442-8-6	442-8-6
TOTAL Balance	13963-11-0	5673-0-6	34947-9-6	13728-7-3	68312-12-3

TOTAL INCOME	(from 1st September 1941 to 16th April 1945)	73194 –8 -3
TOTAL EXPENDITURE	(from 1st September 1941 to 16th April 1945	68312-12-3
NET CASH AVAILABLE		4881-12-0

Other than this, books worth Rupees 25,000=00 are present in the Maktaba (book depot) of Jamaat. These are the figures through which it can be accurately estimated how much and with what speed are the people of this country influenced by us. We can also predict how much of our dry literature that is against the contemporary trends of society will be bought by people even in this age of materialism. Clearly our unenjoyable work will be supported only by those who are really attached and interested in it.

After the speech of the General Secretary, Ameer e Jamaat gave a very important speech titled "Dawat e Islami aur uska Tariqa-e-kaar" (The Invitation towards Islam and its Methodology")

INVITING TO ISLAM AND ITS METHODOLOGY

After praising and glorifying Allah Maulana Maududi said:

First of all I thank God for granting us success beyond our expectations in finally making an extremely dry Dawat (invitation) and an unpleasant methodology into something interesting and pleasurable. This was the most unpopular Dawat amongst the various others prevalent in this world and (furthermore) the methodology we adopted did not have anything (commonly) used by people to spread their ideology and attract people towards them.

There are no public meetings, gatherings, slogans, flags, demonstrations, hoardings, speeches and sermons but yet we observe and our hearts are filled with gratitude that people are drawn towards our Dawat regularly in large numbers and they come to take part in our unenjoyable ijtemas.

This ijtema was announced only once in the daily 'Kausar' and after that no propaganda or any kind of advertising was adopted: if I can paraphrase a (commonly used) term "for making this gathering a grand success". Still about a thousand people gathered here from different parts of the country. This attraction is after all the attraction for the Truth (Haqq) because we do not have anything in the least except the Truth.

PURPOSE OF THESE IJTEMAS

The aim of our ijtemas is not to make an exhibition of ourselves and attract people towards us by creating noise and commotion. Our only aim is that our members are introduced to each other and get an opportunity to come together. They do not remain strangers to each other, come close to each other, cooperate with each other through mutual consultation and think of ideas to move forward and solve their problems and difficulties. Apart from this the benefit of these ijtemas is that we periodically get a chance to evaluate our work and to understand and remove our weaknesses. Also the people who sympathize with us or are influenced by our thoughts or have some doubts about our work get a chance to understand our Dawat and see our work in person and their hearts give evidence that they must join us if we are on the side of Haqq (the Truth). A lot of misunderstanding is created which keeps on increasing only because of

being away (from us) and can be removed only by drawing closer and through personal contacts.

We thank God and also the people who attend our ijtemas by sacrificing their valuable time and money only to listen to us. We regard with great esteem their efforts to search for the Truth, where there is nothing of interest to them; they come only to find out about some servants of Allah who are working in the name of Allah; they want to see and confirm (and verify for themselves) to what extent is the work done by the members of Jamaat the work of Allah and (is it really exclusively) for (the sake of) Allah (as claimed by Jamaat). If this search for the Truth is with a honourable heart and an unbiased mind then Allah will not let their efforts and search go in vain. Definitely they will find the footprints to the Truth.

As there are a large number of people who want to know about our Dawat and its objective and how we want to achieve it? I shall therefore speak on these two points first.

WHAT IS OUR DAWAT ALL ABOUT?

The most common thing perceived about our Dawat is that we invite people to establish "Hukumat e Ilahiya" (the Rule of God). This term 'the Rule of God' itself causes misunderstanding and is sometimes (deliberately) made a means to create misunderstanding. People understand and are made to understand that "Hukumat e Ilahiya" only implies a political system and our objective is only to establish that special political system instead of what is prevalent today. Then as Muslims shall necessarily run this political system and are (now) taking part in the Movement for its establishment, so it automatically means or very cleverly the meaning is derived therefrom that we

only crave after and desire power. After this a religious sermon starts and we are told that we only desire this world: although a Muslim is concerned about both the world and the Hereafter: and then it is conveyed that power is not something that should be coveted but is a gift which is given by Allah for leading a religious life. Sometimes things are told innocently and sometimes knowingly so that if not us then at least a substantial section of the common masses are caught in suspicion and misunderstanding. If someone reads our literature with an open heart, he will realize that our objective is not merely to establish a political system but we want the entire human life -public and private- to undergo a complete revolution and establish Islam, for which Allah has sent His Prophets and there has always been a group of people under the guidance and leadership of Prophets by the name of 'Ummat e Muslima' (Muslim community) who invite others and struggle for it.

THREE 3 POINTS OF DAWAT E ISLAMI (INVITATION TO ISLAM)

If we describe our Dawat in brief and in straight and clear words then it is based on 3 points:

1) We generally invite all the servants of Allah and especially those who are already Muslims towards the obedience of Allah.
2) We invite any person who claims or declares to accept or profess Islam to clear his life of hypocrisy and conflict and as he is a Muslim or has become one then he should become a true Muslim and blend with the colour of Islam.
3) The present system of life is run by the devotees of falsehood and mischief makers and the affairs of this

world are in the hands of those who are rebellious to Allah. We invite them to change this so that guidance and leadership should be in the hands of the pious believers both ideologically and in practice.

Although these 3 points are quite clear on their own, however for a long time there has been a lot of of ignorance and misunderstanding about them. So there is a need to explain them not only to non-Muslims but unfortunately also to Muslims.

THE REAL MEANING OF OBEDIENCE TO GOD

The meaning of inviting towards obedience to God is not merely to accept God as God (in a very formal and ritualistic way) and after accepting His slavery offer no change in our moral, practical and public life, and continue to lead our lives as it was before believing in God and acknowledging that He should be obeyed. Similarly obedience to God also does not mean that God should be accepted more than mere Nature and accepted in reality as Creator, Sustainer and Rightful Deity but (inspite of this belief) God should be expelled from governing ones practical and day to day life. In the same way obedience to God also does not mean that life should be separated in two different compartments - the religious and the temporal and He should be obeyed only in the religious life that is concerned with ones creed, worship and what is (commonly) understood to be the (very) limited restrictions set by the Halaal (lawful) and the Haraam (unlawful). As regards worldly affairs concerned with culture, social system, politics, economics, science and technology, literature etc – in them man is completely free from the obedience of God and can invent whatever

system he desires or accept and follow the system made by others.

We consider the above interpretation of the obedience to God as absolutely wrong; we want to remove it and our struggle against this misunderstanding and meaning of obedience is more intense than our fight against the system of Kufr (unbelief) as because of this misinterpretation the concept of Deen has been completely spoilt.

According to us there was only one Dawat propounded by the Quran and by all the heavenly Books before and by the Prophet (pbuh) and by all the Prophets who came to different parts of the world before him (pbuh); which was that mankind acknowledge God in His complete manifestation as God, Lord, Rightful Deity, Ruler, Master, Owner, Guide, Law giving Sovereign, Muhasib ,(One who takes Accounts), Mujazi (Giver of Recompense) and submit ones complete life: individual or public, moral or religious, cultural, political, economic, theoretical or intellectual.

This is the demand made in the Quran as

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً

"O ye who believe! Enter into Islam whole-heartedly" Quran 2:208

which means that you do not exclude any part or aspect of your life from the obedience of God. Enter into the complete and unconditional slavery and obedience of Allah. Your conduct in all aspects of life should be such that you are completely restricted and constrained by his obedience and have no freedom in any way to disobey

Allah and become independent of Him by ignoring His instructions and guidance or by following someone else who has become rebellious and disobedient. Such a path would then be devoid of the Guidance of God. This is the meaning of obedience that we propagate and invite all Muslims and non-Mulsims to accept.

THE TRUTH ABOUT HYPOCRISY

The second thing towards which we invite people who claim to follow Islam or accept Islam is that they should change their hypocritical attitude and cleanse their life of contradictions. By hypocritical attitude we mean that a person remains content with a system that is forcibly imposed on him that is totally opposed to the (Islamic) way of life, which he professes to practice. He does not try to replace that (current corrupt and ungodly) system with his (own) Deen (of Islam) but instead is worried about adapting himself to that seditious and rebellious system and tries to establish himself within it. Or, even if he tries to change that system his objective is not to establish the Religion of Truth in place of that rebellious system but only tries to replace one rebellious system with another.

According to us this method or line of action is absolute hypocrisy, as having faith in one system but being reconciled with another system are totally contradictory. The first demand of true faith is that we must yearn and desire to establish the way of life on which we have 'Iman' (faith). We must have a passionate desire for it to govern our lives and we must feel restless from the depth of our hearts on encountering every obstacle that prevents us from following that way of life. True faith cannot tolerate even a small hurdle (in following the Islamic way of life) leave alone handing over its entire

Deen to some other (un-Islamic) system. If at all some parts and portions of this Deen are put to practice then it is so because the contemporary or established system considers those portions of Deen to be harmless and pose no danger (to its authority) and has not interfered and left them alone as a concession. Other than these concessions all the affairs of life are running on the foundations of the existing system instead of those of Islam. Yet 'Iman' (i.e. the Müslim community) is not only happy and content but also takes up all intellectual pursuits after accepting the supremacy of the system of Kufr in principle.

This kind of Iman may be reliable from the point of view of Fiqh (jurisprudence) but from the point of view of Deen, there is no difference between it and hypocrisy and a lot of aayaat (verses) of the Quran give evidence that this is really 'Nifaq' (hypocrisy). We want people to affirm that they are submitting themselves into the obedience of one God according to the description I have given regarding the meaning and significance of obedience of God and that our lives must be cleansed of this hypocrisy. The demand of this meaning or interpretation of the obedience of the Truth is that we honestly desire that our entire lives be governed by the (Islamic) system and way of life with its (own) culture, ethics, social system, politics and the theoretical and practical system that Allah has given us through His Prophets (peace be on them). We should not be ready to tolerate the supremacy of any other system other than the system of Truth even in the smallest of affairs of our lives. Now you can understand how Iman' could never be compatible with tolerating the supremacy of the system of falsehood even if it is against its own demands. And how 'Iman' could never be content with the system of

falsehood and to establish it and take part in the struggle for its continued existence or to bring another system of falsehood in its place.

THE REALITY ABOUT CONTRADICTION

After hypocrisy the second thing, which we expect and want from born-Muslims, new-Muslims and anyone who claims to profess Islam is that they should not lead a life of contradiction. By contradiction we mean that a person does the opposite of what he claims verbally. Contradiction also happens when a person (does not stick to a principle and) behaves differently at different times. If some person claims that he has given his entire life in the obedience of God then he must not do a single thing deliberately that is against the obedience of God and if he does so due to some human weakness then he immediately turns to his Lord (in repentance) after accepting and acknowledeging his mistake. This too is an important demand of faith that one's entire life (with all its aspects) be coloured by 'Sibgatullah' (the colour of Allah). Leave alone a four and five coloured life; even a two-coloured life does not correspond with the claim of professing Iman (faith). We believe that it would be duplicity to claim and profess belief in God, the Hereafter, Divine revelation, Prophethood and Shariah and on the other hand covet this world and hasten towards those schools and colleges, attract peope towards them and run these institutions that keep a person away from God, makes one forget the Hereafter and teach one to be totally engrossed in materialism. On the one hand we claim to have faith in the Shariah (law) of God and on the other hand we become lawyers and judges of the courts of law relying on them to judge between the right and the wrong who have expelled

the Divine Shariah out of their premises and have been established on the foundations of man-made and non-Divine laws.

On the one hand we offer Salat in mosques and on the other hand after coming out of them we totally forget God and His Shariah in our family life, our (social and financial) transactions, in earning our livelihood, in our marriages, in the distribution of inheritance, in our political movements and all worldly affairs. Sometimes we follow the laws of our own self (ego), sometimes we follow the traditions of our community or the practices of our society or follow the laws of those rulers who have (totally) turned away from God. On the one hand we assure our Lord again and again that we are His slaves and we only worship Him and on the other hand we worship other deities with which our benefits, interests, affection and luxuries are associated. These and a lot of other contradictions exist in the lives of Muslims, which no intelligent person can deny. We feel that this is the real rot and decay that is eating away the morality, character, Deen and faith of the Muslim Ummah (community) and the root of all the weaknesses in all the aspects of the lives of Muslims today is because of these conflicts and contradictions. For a long time Muslims have been reassured that if they give evidence of Tawheed and Risalat verbally and perform some religious acts like Salat (prayer) and Saum (fasting) then no matter how many non-religious and unIslamic ways they adopt, their Islam is still safe and so is their salvation. The limit of this allowance is that even offering Salat and Saum stopped being a pre-condition to be a Muslim and such thinking was commonly spread amongst Muslims that as long as

one professes Iman and Islam there is no harm even if ones entire life is against it.

لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ

The Fire will not touch us save for a certain number of days -Quran

We see its result today that the name of Islam is easily linked to every kind of Kufr, transgression, disobedience, oppression and suppression, with the Muslims hardly realizing that the ways on which they are expending their time, efforts, wealth, energies, capabilities are against the faith which they claim to profess and the mission for which their individual and collective efforts are spent is in direct conflict with their confessed 'Iman'. Till this situation continues the entry of new Muslims in the fold of Islam will also not give any useful results. They will also blend themselves with the existing Muslims and become like them. Thus an obligatory item of our Dawat is that we want to cleanse everyone who professes Iman of these contradictions. Our demand on every Momin (believer) is that he should become Haneef (devoted exclusively to Allah), focused and a uni-coloured Momin and Muslim. He cuts himself from everything and if he cannot then (at least) continues to struggle for cutting off from everything that is against Iman and the Islamic way of life and understands well each and every demand of Iman and continues to try and fulfill them.

NEED FOR CHANGE OF LEADERSHIP

Now take the third point of our Dawat. The third point is a logical outcome of the two points, which I have just explained to you. When we submit ourselves to the obedience of God, and we are not hypocritical in our

submission and compliance but truthful and honest and we try to be Muslims exclusively devoted to Allah after cleansing our lives of all contradictions, then obviously we must desire a revolution in this contemporary system that is running on the foundations of Kufr (unbelief), atheism, Shirk (polytheism), perversion, transgression and immorality. The thinkers who, plan and design it and the managers who implement it in practice all have turned away from God and are people who transgress His (imposed) boundaries. Till the reins of government are in their hands and till science and technology, arts, literature, education and training, mass media, legislation, the executive, economics, trade and business, governance and international relations and all such things are under their supervision - for any person to lead his life as a Muslim in this world and make the obedience of God as his way of life is not only impossible in practice, but it is also not possible to leave our future generations in a state that (allows them) to follow Islam only in matters of faith and belief. Besides a person who is a real slave of Allah, has a very important responsibility besides other responsibilities in that he cleanses the administration of this world of all mischief and then runs it according to the will of God.

Obviously this mission cannot be accomplished till the reins of government come in the hands of pious people. (To assume that) The perverse, the transgressors, the rebels of God and the followers of Satan remain leaders and administrators of this world and there would (still) be no oppression, mischief, immorality and heresy in this world – this goes against logic and nature and today from experience and observation it is as clear as broad daylight that this is simply impossible. Hence being Muslims demands that we struggle to end the leadership

of the leaders of heresy of this world and end the supremacy of Kufr & Shirk and establish the Deen e Haq (religion of Truth) in its place.

HOW DOES LEADERSHIP CHANGE

But this change does not come about only by desiring it. The Divine Will of Allah still wants someone to run the administration of this world and obviously some (minimum) capabilities and qualities are required to run it without which no group in the world would be qualified to take the administration of this system in its hands. If there is no organized group of pious believers that is capable of running the administration of this world then the Divine Will of Allah grants it to non-believers and evil people. But if a group arises which has faith (Iman), is pious and is better than unbelievers in terms of qualities and capabilities, which are required to run the administration of this world, then the Divine Will of Allah is neither oppressive nor favouring the mischief makers that It still gives the administration of this world in the hands of perverse transgressors and unbelievers.

Also our Dawat does not end merely if the governance of this world comes into the hands of believers and virtuous people from the hands of perverse transgressors but our Dawat in a positive sense is that a group of pious people should be organized that are not only firm in their Iman (faith), are truthful, are immersed in professing Islam, are pious and clean in character and at the same time also possesses those qualities and capabilities that are required to manage the world in the best (possible) manner. Then not only are these qualities present in this group but this group proves itself superior to those

running the present administration in terms of their qualities and capabilities.

OPPOSITION AND ITS REASONS

This is our Dawat in brief. Now you will be surprised if I tell you that those who opposed and condemned this Dawat were Muslims. Till date non-Muslims have neither raised their voice (against) it neither have they opposed it in practice. We cannot predict if such a situation would continue in the future but still it is a reality that is very painful and regrettable that the ones who frowned and thought this Dawat to be dangerous for them and were in the forefront to oppose it, were not non-Muslims but Muslims. Probably such was the situation in which the People of the Book were told وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ

"And be not first to disbelieve therein" Quran 2:41

We had the opportunity to speak to Hindus, Sikhs and even the British, but very rarely has anyone of them remarked after reading our literature and listening to our mission that " this is not the Truth" or that " we will oppose tooth and nail the thing that you are trying to establish". We have met a lot of non-Muslims who have spontaneously said " if only 'this' Islam had been presented in India and if the ones who came to India from outside had tried to establish it then the situation would not have been like this and the history of the country would have been different.

Some non-Muslims have even told us that if such a society is really present that runs on these principles diligently and there are people who live and die for its mission then we would have no hesitation to join it (that society).

But (surprisingly and) in sharp contrast the people who opposed us, spread misgivings about us and put all sorts of blame on us were Muslims. And even in it, the distinction for maximum opposition goes to the people from the religious class (Muslim Ulema). And the humorous part is that still no one had the courage to say that "what you invite us towards is (not the Truth but) falsehood". Maybe it is not possible to make a frontal attack on this Dawat. Hence with no other choice left, it is sometimes raided from behind, sometimes from the left or from the right. Sometimes it is said that 'it is the Truth but the one who is inviting (us) towards it is such and such'. Sometimes it is said that there is no doubt in it being the Truth but it is not practical in the present times. Sometimes it is said that this is definitely the Truth but people of the stature of the Sahaba (r.a) (the Noble Companions) are required to lead it and it is not possible for them appear (once again). Sometimes it is said that 'there is no doubt in it being correct and being the Truth, but how can Muslims make it their exclusive Dawat in their current political and economic position. If they do so then their (material) world would be endangered and destroyed and non-Muslims would take control over the entire political and economic scene and would not give them any space even to breathe.

Then if a servant of Allah comes out of this Muslim community who accepts our Dawat and genuinely tries to purge his life of hypocrisy and contradiction and takes a firm decision to submit his entire life in the obedience of his Lord then the first people to oppose him are his own brethren, parents, relatives and acquaintances, people of his caste (biradari) and his own friends. Even pious and religious people whose foreheads have developed 'prayer'

marks and who are always busy in talking about Deen cannot tolerate that their son or brother or relative because their worldly benefits would be threatened by accepting this Dawat.

The fact that this Dawat was first opposed by Muslims and not by their materialistic class but by their religious class is an indication to a very big ailment, which has been breeding and growing for a long time but was hidden behind deceptive curtains. If we had presented this Dawat merely in an intellectual fashion and not said that 'Come let us try to implement this and try to establish this in practice' then you would have seen that instead of resistance and opposition there would only be voices of appreciation from all directions on these wonderful intellectual issues. Can there be any Muslim who can (dare) say that obedience should be for someone else and not Allah or that Muslims must remain in a state of hypocrisy and persist in those deeds that are against Iman (faith) or that the government should not be in the hands of Muslims but in the hands of unbelievers or that the Divine Law (Shariah) should not be implemented in this world but the laws of Kufr (unbelief) should. I can say with absolute conviction that had we presented only a single thing amongst all the things towards which we were inviting (people), in an intellectual manner only without inviting (them) to put it into practice, then no group or individual amongst the Muslims would have been inclined to speak against it.

But the only thing which provoked people into opposition was that we do not present these things in an intellectual manner only but we demand that "Come whatever you acknowledge to be the Truth, first implement that in practice in your own life and then try to

implement and establish it in your neighbouring environment. This is exactly the same situation, which existed before the advent of the Prophet (pbuh).

Those who have studied Arabic literature (that existed before the advent of Prophet (pbuh) in the days of Ignorance (Jahiliya) know that the Tawheed (Unity of God) towards which the Prophet (pbuh) would invite people and the moral rules and regulations that he (the Prophet (pbuh)) would present, was not something new. Poets and orators already presented these kinds of thoughts on Tawheed since unknown times and Arab intellectuals; orators and poets would frequently describe even the things about Islamic morality. But the difference was that first of all Prophet (pbuh) presented the Truth in the form of a complete and codified way of life after cleaning it of all contamination made by falsehood and secondly he (the Prophet (pbuh)) wanted to remove the contradictions in our faith and practice and build the entire way of life on the foundations of that Tawheed. Along with that our entire practical lives should be established on those principles and ethics, which we accept as our criterion for Truth. This was the reason that the things that were said from unknown times by orators, poets or intellectuals were not opposed but in fact appreciated. But when those very things were presented by the Prophet Muhammad (pbuh) then there was a storm of opposition from all sides. That is because people were not ready to destroy the system of life established on Shirk (joining partners in God's divinity) and establish it afresh on the foundations of Tawheed ending all the prejudices and traditions of their forefathers. They would have to forgo all privileges, rights, positions, respect and reverence, grandeur and economic interests in one stroke which for

centuries together since unknown times had become the foundation of life and in which the interests of certain classes and families were tied. Similarly people were also not ready for putting an end to the comforts and luxuries, benefits and liberties that were obtained due to the practice of immorality. They were reluctant to (thus) become bounded by the restrictions of good morals.

This situation was not unique to the Prophet (pbuh) but all the Prophets (as) before the Prophet (pbuh) were also opposed mostly for the same reason. Had the Prophets only talked about Tawheed, the Hereafter and good morals in an intellectual manner and as (a kind of) literature, then the society of that time would have not only tolerated them but would have praised and exalted them, just as they did so to different poets, philosophers and litterateurs. But the demand of each Prophet (as) along with these things was –

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ! *"So fear Allah and obey me"*

and

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ *"And follow not the bidding of those who are extravagant"*

and

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

"Follow (O men) the revelation given unto you from your Lord and follow not as friends or protectors other than Him"

And then the Prophets (as) did not stop at that but started a perpetual and vigorous Movement to achieve this objective and organized their disciples into contingents and began the struggle in practice to change the culture, civilization and ethics according to the (Islamic) objectives and ideology. This was what triggered people to start opposing (the Truth) (as these people) had vested interests (in the continuation of) system of Ignorance partially or completely. And we now see that this is exactly the same point, which has (triggered people to) start opposing us. Muslims have for a long time established the structure of their entire life on the various compromises that have been made between them and the system of Ignorance. These compromises are not merely worldly but have even adopted a religious status. A lot of respected people with undisputed reverence are also caught in this compromise. Apart from association with the system of falsehood, some apparent modes of piety and worship have been understood to be sufficient so that a large number of people have become content to rely on this limited piety and worship for their salvation. There are a lot of prestigious religious people whose sagacity, spirituality and elevated status still exists in spite of their compromise with the system of falsehood. Condemning unbelief, ignorance, perversion and transgression, incorrect reverences and deviation (only) verbally (and not in practice) and describing the Sahaba (ra) with great eloquence in ones speeches and writings has become sufficient for fulfilling the obligation towards Islam and after that it is perfectly lawful for these gentlemen to put themselves, their children, relatives and followers in the service of the system of falsehood whose deluge of deviation and heresy and storms of perversion and transgression they keep condemning day and night.

In these conditions we do not stop at presenting the demands and requirements of the Deen-e-Haq (Religion of Truth) in an intellectual manner only but we invite (people) to end all the compromises that they have made with the system of falsehood and abide by following the Truth by completely focusing and blending (with the Truth). Then (we demand Muslims) to establish the Truth in place of this falsehood (we tell them that) you must be ready to sacrifice and offer your lives, wealth, time and hard work – on (the Deen) which you have brought faith..... This approach is obviously not a (insignificant) mistake or shortcoming that can be forgiven (by the proponents of evil and corruption). If it is acknowledged in a straight forward way that these are the real demands and requirements of Deen and this is real "Haneefiyat' (being focused and dedicated towards Deen) and the real fact is that a Momin's (believer's) relation with the system of falsehood is not based on compromise but should be (based) on opposition and confrontation; then it becomes obligatory to adopt one of the two positions – either to participate in this struggle (to establish Islam) by sacrificing ones likes and interests and it is obvious that this (sacrifice) is very difficult or it must be accepted that although this (Dawat that is being present by Jamaat) is the Truth but we cannot cooperate with it because of our weaknesses. But even this confession is difficult (to offer) because by doing this not only does the guarantee to salvation fall into danger but even those positions of reverence fall into danger which these gentlemen have acquired with regards to religiousness and spirituality. And this thing too cannot be tolerated quietly. Hence a big group has been forced to adopt this strategy that our Dawat should not be called false and incorrect openly and in an outright manner because there is no possibility of

calling it so. But it should also not be accepted as the Truth very clearly and unambigiously. And if at all its truthfulness has to be acknowledged then by leaving aside its principles some personality or personalities should be made the target of controversy and allegations so that some excuse can be created for not following the self-acknowledged Truth.

If only these gentlemen would reflect on (this deplorable behaviour of fabricating) the testimonies and proofs that they present to silence the people (of Truth). Tomorrow will they be able to silence Allah in the Hereafter?

OUR METHODOLOGY

Now I shall present in brief the methodology that we have adopted for our Dawat. Again it has been taken from the Quran and the way of the Prophets. Our first demand on those who accept our Dawat is "submit yourselves completely towards the obedience of God in your practical lives and prove your sincerity and single-mindedness through your deeds. Try to purge your lives of all those things that are the contradictory to your faith". This is the beginning of the process of the building of their character and morals and (the beginning of) their trials and tribulations. Those who had ambitiously acquired higher educational qualifications had to enter a world where persuing higher education and possibilities of economic benefits started diminishing, both for themselves and their children. Some people had to give up and sacrifice their riches, which was acquired by (illegally seizing) wealth under their custody or by grabbing property or such inheritance in which the rightful (heirs) were deprived of their rights. Then they did so only because (of their Iman

that) misappropriating the wealth of other people is against the will of the God whom they have accepted as their Master.

The means of livelihood of some people was against the Shariah or linked to the system of falsehood. Not only did they put an end to all means of growth through their existing occupation but even disapproved of taking a single morsel that was obtained through their existing income. They tried to adopt the pure (lawful) means of livelihood although it was very meagre compared to the (earlier) means of (haram) livelihood. I have described how the immediate environment of a person turns hostile towards him after he adopts and puts into practice this path of the Truth. His own parents, brothers and sisters and his close friends test the strength of his Iman (faith) and sometimes the persons own immediate family where he was raised up with a lot of care and affection becomes a torture-house for him after the first effects of following this (Islamic) path become visible.

This is the divinely ordained preliminary training house which automatically prepares pious, sincere and a dependable cadre (for the Islamic Movement.) The people who fail in these initial trials and tribulations automatically get detached and part ways with Jamaat and we do not have to worry about how to remove them. And the people who succeed in them prove that they have that minimum sincerity, focus, patience and determination, love for the Truth and strength of character which is required to step (and move) forth in the way of God and successfully pass through the first phase of (this) examination. We can proceed with those who succeed in this first phase with comparatively greater satisfaction and greater assurance of reliability for other phases in the

future which call for encountering greater trials and tribulations. These trials will then (analogically speaking) produce another furnace that will separate and discard the counterfeit coins and shall keep only those made of pure metal. As far as my knowledge goes I can say with certainty that the same method has been adopted historically (by our pious ancestors) to filter out the useful samples of human material and make them more useful and productive. The piety that is produced through these furnaces may not pass the scales of 'Fiqh' (jurisprudence) or might prove weak if measured against the scales defined by 'Khanqaahs' (religious monastaries and seminaries). However this is the only piety brought about by this way which has the power to carry the heavy burden of managing the world and bear the load of those great trusts. The weight of even a small portion of that is beyond the tolerance of the piety (created) by 'Khanqaahs'.

Along with this the second thing which we make compulsory for our members is that they should try to spread the light of the Truth to their immediate environment and invite relatives, friends, neighbours or business associates towards it. From here begins the series of trials and tribulations. Firstly the preacher's life itself is reformed and rectified as he tries to propagate the Truth. This is because soon after he begins this work (analogically) a lot of microscopes and search-lights are directed towards him. Even if a small thing is present in the preacher's life that goes against 'Iman' and contrary to his Dawat then people highlight it and inform our member about it and force him to cleanse his life of that weakness and blemish. He will not get irritated by this criticism if he has brought about true faith in this Dawat. He will not try

to hide his faults and weaknesses by giving false excuses but will benefit by the services of his critics who although have the intention to oppose (him) and dispute (his cause) still work hard (unknowingly) towards his improvement (and that too) without any compensation. Obviously a utensil is bound to become sparkling and spotless no matter how dirty it might have been (earlier) if it is cleaned by scores of people and continues to be cleaned everyday.

Then through this propagation (of the Truth done by Jamaat members) a lot of qualities are inculcated in our cadre, which can be utilized in some other form in the future in a different field. When the preacher has to pass through such different heart wrenching conditions – sometimes he is made fun of, sometimes he is taunted and shouted at, sometimes he is welcomed by bad words and other uncivilized things, sometimes he is showered with accusations, sometimes new schemes are devised to trap him (drag his name) into (some kind of) mischief, sometimes he is driven away from his home, deprived of inheritance, friendship and relations broken, and it becomes difficult for him even to breathe in this environment. Then in these conditions the cadre who do not loose courage, nor turn away from the Truth, nor bow down before the followers of falsehood, nor loose their balance and avoid getting aggravated but in fact remain steady on ones path through wisdom, understanding, steadfastness, truthfulness, abstinence and share the grief and act as well-wishers like true followers of Truth and keep on trying continuously to improve their environment will definitely give rise to those superior qualities and characterstics and the progress of such cadre (to higher grades of piety and steadfastness) is certain and these

superior qualities will be acutely required in the future in the other phases of our struggle.

Regarding this preaching and propagation we have tried to teach our cadre the same thing that has been described by the Quran that is invite people to the way of Allah with wisdom and beautiful preaching.

Keeping in mind gradation and natural sequence one should first put forth before people the initial basic and fundamental principles (of Islam) and then slowly (demonstrate) its demands and requirements. Do not try to feed someone more than he can digest. Do not give priority to the secondary (in importance) and derived (principles) over the fundamentals. And never supercede the the partial (in importance and priority) over the complete (basic and fundamental principles). Do not waste your time in (removing) the apparent evils and trimming the branches without first removing the fundamental evils. Do not behave with the people steeped in ignorance and heresy with hatred and abhorrence but rather become concerned and anxious about curing them with sincerity and compassion like a doctor. Learn to reply to abusive and offensive words and stones (thrown at you) with prayers and goodwill. Bear oppression and pain with patience and forbearance. Forgive abusive and shameful words (said about you). Behave like people who are virtuous and magnanimous. Instead of running after those who are dejected with the Truth, pay attention to those who have some hunger and inclination towards the Truth, no matter how unsuitable they might appear from a religious point of view.

In this entire struggle avoid showing off and ostentation. Do not try in the least to recount your accomplishments and describe them with vanity and pride

and attract the attention of people towards yourself. Rather do whatever you can with this intention, faith and satisfaction that all these deeds are (exclusively)for (gaining the pleasure of) Allah and Allah is nevertheless aware of their services and will recognize them even if they go unrecognized or even worthy of punishmnent in this world. This methodology requires extraordinary patience, courtesy and continuous hard work. Even after working hard for a long time excellent results do not appear (using this methodology) which (otherwise) would have appeared if we have used the method of showing off and pretensiousness that would have amused the onlookers. Thus by working selflessly the cadre themselves develop deep insight, seriousness, determination and ability to understand affairs, which will be required in those phases that require greater patience hard work and wisdom. But on the other hand even though the Jamaat moves slowly it keeps on gathering strength with every step. Only through this method of propagation can Jamaat attract and assimilate the cream of society. Instead of gathering a fickle and volatile crowd the pious element of society is attracted towards Jamaat and Jamaat gains strength with the entry of such serious cadre each of whom is more valuable than a crowd of a thousand useless and ineffective people.

One of the most important and a major part of our methodology is the voluntary proscription on taking legal and judicial protection of the system of falsehood (please note that this policy existed in undivided India wherein we have a anti-religious government) and have declared openly to people that we do not want to take the help of that system of falsehood which we consider as evil to protect our human rights, our lives and wealth, our respect

esteem and honour. But we have not made this obligatory on all the members, but have given them the freedom after placing before them a very high norm or standard to either reach the towering heights of this norm or to accept defeat at the hands of the expediencies of prevailing conditions and keep falling to lower and lower depths. However we have declared a limit to this nadir beyond which we will not keep such a person in our Jamaat. Such a person has no place in our Jamaat who files false cases in the court of law or gives false evidence in courts and drags people to court without any justified excuse but merely to gain some monetary benefit and for satisfying his own selfishness, or takes up a false position in court merely for the sake of friendship or some personal relationship.

Apparently people do not fully understand the wisdom of this methodology that we have adopted as regards the law and judiciary. They therefore pose different questions to us. But actually this policy has a lot of benefits. The biggest benefit is that we can prove that we are a principled Jamaat. Further more avoiding approaching the judiciary is not something easy and casual. It is full of bitter and hard trials and tribulations. When we say that no one has the right to frame laws in human life other than God and when we claim that sovereignty is the exclusive right of God and no one has the right to govern the land without God's obedience and adhering to those laws and when it is our creed that whoever decides about human affairs without any sanction of divine law is an unbeliever transgressor and oppressor. Then in keeping with our creed it automatically follows that you do not base your rights on some non-Divine laws and do not leave the Truth and the falsehood to be decided by the government

of a ruler that you yourselves recognize as part of the system of falsehood.

If we fulfill the demands of our creed by incurring losses and facing extreme dangers then it would be such a clear proof of our truthfulness, strength of character and the coherence of our faith and practice that no further proof would then be required (to prove our commitment towards our creed). But if we go against our creed by craving after monetary or material benefits or avoiding the danger of some loss or the injury caused by the forces of oppression then it would be the most clear proof of our weakness and the timidity of our character (would stand exposed) after which no other proof (of our indifference towards our creed) would be required.

The second benefit of it (avoiding judiciary) is that it will become a benchmark to gauge the strength and reliability of our members with which we will come to know which of us are solid & strong and who can be expected to remain steadfast in both trial and tribulation.

The third and splendid benefit is that after our members adopt this school of thought they will be forced to establish their relations with society on the basis of morality instead of legality. They will have to raise their moral standard to such a level and make themselves so truthful, religious, trustworthy, and pious by becoming an embodiment of virtue that people will themselves be forced to respect their rights esteem, life and belongings. They will be no other security for them except this moral security. In the condition of being deprived of both legal and moral security their status in this world will be like a sheep living amongst the wolves in the jungle.

Its third benefit and it is no less important is that we can completely expose the moral condition of society and present it to the world by putting ourselves, our interests and our rights in great risk. When these people will come to know that we will not seek help from police and judiciary for the protection of our rights then they will attack and abuse us openly. It will then be the most open proof of how precarious is the situation of our country and how hollow is the moral condition of our society. There are many people who are noble and virtuous only because the law has forced them to remain so and there are so many people who can incline towards dishonesty and fraud provided that they are assured that there is no one to catch them for it in this world. There are many who wear false cloaks of religion and of noble character and falsely claim to be the custodians of humanity. Although if they get chance and find no (legal) impediment to their actions then they exhibit the worst character, irreligiousness and brutality. We will expose this hidden moral decadence that is destroying our collective moral character so that the collective conscience of our country is awakened and our countrymen realize exactly how much the disease has spread which they have been ignoring so far.

Brothers! I have presented before you our Dawat and our methodology in brief. Please probe and examine it and feel free to criticize it. But please study towards what are we calling you and the style we have adopted in calling you? To what extent are they according to the teachings of Allah and his Prophet (pbuh), to what extent is there a cure for present individual and collective diseases and to what extent can it be expected that we attain our ultimate objective of raising and glorifying the Word of Allah and defeating Word of falsehood. Now I shall say a few words

about the doubts and objections which some friends and sympathizers conveyed to me during this ijtema.

USING THE SCHOLARS AND LEARNED ONES AS PRETEXT

An objection that I have heard earlier too and which has also come to me today in writing is that how come such great scholars and leaders of religion (of whom some names have also been mentioned) were so much unaware about Deen that they did not understand the demands of Deen that you mention and did not pay any attention towards fulfilling them. In fact even after you described them they did not accept it neither did they cooperate with you. Is this proof that they are all ignorant about Deen or is this proof that you yourself are presenting something by the name of Deen which is not among the demands of Deen?

On this question I have a very concise answer and that is I have always tried to understand Deen through Quran and Sunnah (directly) instead of understanding it through our contemporaries and from those who passed away. Hence in order to find out what the Deen of Allah demands of me or every believer, I do not try to find out what this or that revered person says or does.

Rather I only try and see what the Quran commands and what the Prophet of Allah (pbuh) did. I also want to draw your attention towards this method of acquiring knowledge. Kindly check towards what I am inviting you to and also evaluate if the methodology I have presented before you is the same as the Dawat of Quran and the methodology of the Prophet (pbuh) or not. If this thing is proved by Quran and Sunnah and if Quran and Sunnah is the means of guidance for you then listen to me and join

me and if there is anything in this Dawat and its methodology that is not from the Quran and Sunnah then declare it (to be false) openly without hesitation. The moment my cadre and I will come to know that we have deviated even slightly away from the Quran and Sunnah then InshaAllah you will find that we will not delay in reverting towards the Truth without a moment's delay. But if you want to place the decision of Truth and falsehood on (the personal opinion of) people instead of the Quran and Sunnah then you have the full liberty to hand over yourselves and your future in the hands of people and also be prepared to tell God (in the Hereafter) that we had given up our Deen in the hands of these people instead of your Book and your Prophet (pbuh). If these replies can save you at God's abode then you should be content to continue working like that.

THE TAUNT OF ASCETICISM

One more objection which was raised in writing by a sincere sympathizer is that "your Jamaat is only a Jamaat of some ascetics who have renounced and become oblivious of this world and have no interest in contemporary politics. Although the prevailing conditions of Muslims demand that they should resolve their problems without wasting a single moment, as the future of the entire Muslim community depends on it. Then not only Muslims but even non-Muslims definitely worry about the political future of our country as ultimately their success (or failure) depends entirely on how the political situation of the country shapes up and crystallizes. Hence whoever has any interest and affinity with the (resolution of the) practical problems of this country will not be attracted to our Jamaat. However you will definitely get

some religious minded people who like seclusion and prefer to remain aloof from the public domain."

This objection is actually the result of the narrow mindedness with which our present political class are looking at and trying to understand the affairs of the world. These people view changes in a political way and search for political solutions to their problems. However their vision does not reach the foundations on which the political structure is based. Who created your present political problems in which you are mired? The moral, religious, ideological and cultural foundations on which the society of this country was established proved to be so weak that another nation (although misguided and wrong) merely because of its (comparatively superior) moral qualities, the power of its culture and civilization and it's practical capabilities proved to be so superior to you that it occupied your country and turned you into slaves even though they came to you from a land thousands of miles away. Then you swooped so low because of years of ignorance and weakness that in the period of slavery your neighbouring nations became more powerful than you and a question arose as to whom to protect yourself from, from insiders or outsiders?

This is the summary of your present political problems. Muslims and other communities want to solve these problems by some superficial changes in the political system of this country. I consider this kind of politics and political methodology to be absolutely futile and do not expect to obtain anything by wasting my time in it. Then not only in India but in the entire world the summary of the politics that exists according to me is that man has unnecessarily tried to acquire the position and status for which he was not ordained and insisted in

adopting the position by basing his morals, culture, civilization, economics and politics on being independent of God. That freedom and liberty from the subservience of God has resulted in a terrible storm of disorder, transgression and perversion. Whatever attempts are being made to remove this result by superficial changes in the affairs of this world is called politics today.

And according to me and in reality according to Islam this politics is absolute nonsense and quite useless. The realities of Islam that I have understood, on that basis, according to me the solution of the politics of Indian Muslims, other Indian citizens and both Muslims and non-Muslims of the entire world is that everyone should adopt the obedience of Allah, accept His laws as ones way of life and the reins of the administration of the world should be in the hands of the pious servants of Allah instead of the mischief makers and transgressors. If this politics does not appeal to you and you want to solve your problems through other political means then your path is different from mine. Go and try to solve your problems with whatever methods you want to. But the success of the community, country and the whole world which my cadre and I see with complete faith and confidence; we will continue to exert our entire efforts only on it. If the people of the world pay heed to what we say it is good for them and if they don't pay heed then we will not suffer any loss but they will only hurt themselves.

As regards the misconception that we are a group of ascetics and seclusion seekers, if this is not a deliberate misinterpretation of the reality but really a misconception then we want to clear it up. We want to prepare a group which is better in piety and struggle (to establish Deen) than the so called ascetics and God fearing people. On the

other hand this group also has better capabilities and qualities to run the affairs of this world than the common worldly people. According to us one big reason for all the problems of this word is that virtuous people are not aware of the real meaning of virtue. They remain in seclusion and think that abstinence means that one should remain aloof from the affairs of the world. This results in the entire affairs of the world to come in the hands of evil people who speak about virtue only to fool and deceive others. The solution for this problem is that a Jamaat of virtuous people be organized which is also God-fearing sincere and religious. They have the desired moral qualities and also understand the affairs of this world better than worldly people and even excel them at it in terms of their expertise and capability. According to us there can be no bigger political work than this; neither can there be a more successful political movement than this that a virtuous group be well organized. People without principles and character have only that much respite to run this world till such a group is not prepared and readied. And when such a group is a ready then believe me not only in this world but possibly the reins of the world's entire politics, economics, science and technology, literature and judiciary will come in the hands of this group and the mischief makers and transgressors will not be able to resist them. I cannot say how this revolution can take place but as much faith I have about the sun rising tomorrow, the same faith do I have that this revolution will definitely take place. The only precondition is that we should be successful in organizing that group of virtuous people.

ADDRESS TO THE CADRE OF JAMAAT

Now I seek your permission to depart from the general address and say something for a short while especially to our cadre.

Respected Friends!

First of all while addressing you I feel that it is necessary to repeat the same thing which I always repeat on the occasion of every Ijtema. Please realize the great responsibility which you have undertaken with complete awareness and consciousness and try to strengthen the trust and pledge with your Lord. This not only requires you to follow the divine laws but demands that there should be complete unanimity (no conflict) in your creed, words and deeds. There must not be any part of your life in which your beliefs and your deeds are different from the Islam which you have brought faith on. In fact along with your congruence of faith and practice the most extreme demand of that very trust is that the Islam on which you have brought faith and which you consider to be the Deen of your Lord and which you consider to be the Truth for all humanity and consider it to be the sole means for attaining salvation, must be made to supersede all other religions, schools of thought and systems. Islam has to be empowered to save humanity from the destruction of false religions and enrich the world with the blessings and goodness of Deen-e-Haq (religion of Truth). There must be at least a minimum uneasiness and restlessness within you (when you see that the Deen of Islam is presently subservient to other systems) which the disciples of the false religions (and various isms) are

showing for the support and supremacy of their false and corrupt religions.

You have the example of those who faced grave dangers, suffered huge losses, destruction of life and property, the destruction of their countries and readily sacrificed their children, relatives and beloved ones merely to establish the way of life which they deemed to be correct and the way of life in which they saw a guarantee of success in their lives, not only in their own country but in the entire world. Just compare their patience, sacrifices, hard work and courage on encountering difficulties and the love for their mission with your own deeds and ponder on how you compare with them in this matter. You can supercede and outclass them only when you prove to be better than them in those matters. Otherwise your monetary sacrifice, the sacrifice of your time, the hard work you have put up and by looking at the condition of your love towards your mission and the various sacrifices for it that you have made thus far (it can be concluded that all these are so meagre and less that it) does not give you the right to even to aspire for the leadership of this great Deen.

The second thing towards which I feel to draw your attention again and again is that you should understand the importance of the principles and fundamental issues of Deen and try to avoid the superfluous things which you otherwise scrupulously observe and which has infected your entire religious environment. I can see in spite of my best efforts and those of some of my knowledgable and wise colleagues that there is still some attachment to the secondary and supplementary issues (of religion) in our Jamaat. In fact there is extra zeal over them for which there have been sectarian and inter-group conflicts.

Sometimes this state increases so much against that instead of discarding this approach after being advised and counselled by us some of our cadre on the contrary try to involve us in their arguments. Understand well that Allah did not send his Prophets and His Books to establish the secondary and non-fundamental things on which you people argue and debate no matter how important they might appear to be.

The purpose of the coming of Prophets and the sending of the divine revelation (books) was not to establish these partial and supplementary things. The real purpose of the Prophetic mission has been that mankind should be subservient to none other than its real Lord. Only Divine Laws and Commands should only be followed and all piety and devotion must be rendered exclusively unto Him. The criterion for judging what is Truth and falsehood and the guidance for the correct way of life should only be accepted which God has clarified. And those ills and evils of the world should be removed which Allah dislikes and those qualities and virtues should be established which are liked by Allah.

This is the Deen and our purpose is to establish it and as Muslims we have been put only on this job. If you whole heartedly feel the importance of this work and if you also realize that if this work is not done then how acutely would the present condition of the world become eligible for the wrath of Allah? If you understand how the evil and corrupt systems have overtaken it and then if you also come to know that for us to escape the wrath of Allah and earn his pleasure there is no other way but to put our entire efforts be it our lives through our wealth, our minds and our speech in the struggle for the establishment of Deen. Then you will not have such futile arguments and

vain talk in which a lot of you all are involved. According to me a lot of this wastage of time is the result of people not having understood the real meaning of Deen and the demands and requirements it makes on its followers.

One more weakness which is found in some of our cadre and which is often the reason for a lot of difficulties is that they have understood our school of thought from the point of view of its principles and ideology but not understood its methodology well. Hence again and again their attention is drawn to the methods of other Jamaats and they try to somehow themselves make a mixture of our objective and the methodology of others. When they are stopped from doing so, they feel that we do not want to accept a good working and effective methodology only with this prejudice that it is not ours but is the method created by others. Some people really crossed the limits by trying to assure us when they were stopped by us (from imitating other methodologies) that the credit of following this methodology would still be given to us and not taken by the party from where it was borrowed. As if all our struggles are only for running our registered trademark. And the humorous part is that they believe that they are (still) with us in this Jamaat. Some local units of our Jamaat had been specially affected by this disease but where there is less influence of this thinking there too it is demanded of us to adopt some faster methodology so that some visible work can be presented before this world.

All these things exhibit a lack of proper and guiding ideology and are the result of a disease which has been breeding amongst Muslims since a long time and that disease is no less dangerous than the materialistic ideology. Let me assure you that if the contemporary religious and political movements amongst Muslims really

had any life in them then we might have delayed the formation of this Jamaat and would have devoted our entire energy in trying out the remedies and solutions that they had to offer. But on the basis of whatever little vision and understanding Allah has bestowed on us we have understood and come to the conclusion that amongst the prevailing movements and its leadership there is none having the remedy for all the ills of the Muslims neither do they cater to the real purpose of Islam. The diseases of Muslims have been partially and superficially diagnosed and the real demands of Islam have also not been correctly identified.

Then these movements (and parties) have also not understood the real reasons for the supremacy of Kufr and the domination of the corrupt. They have no idea about why there is helplessness and defeatism about Deen today. If we have to change this condition then which work should be done in which field and in what sequence? These superficial and partial movements (and parties) have been launched without giving any deep thought and understanding. The methods that they have adopted might be highly effective and influential and deliver instant results. And although we might not consider all of them to be wrong, although we might not criticize them and although we highly appreciate the sincerity of the people working behind them: in spite of all this we still feel that all their efforts are effectively futile. We also have complete conviction that even if such movements run successfully with a lot of noise and commotion for centuries together still there cannot be any real revolution in the system. If at all any real revolution can take place it is only through our movement and naturally it has a methodology which we have adopted after careful

understanding and after taking stock of the temperament and history of this Deen.

There is no doubt that our methodology requires extreme patience, is slow and no immediate result can be obtained through it and for years. You have to work very hard for it and yet sometimes its practical results and influence cannot be felt by its own workers. But success lies in this path only and no other methodology is possible for this mission. Those who are not satisfied with our 'Maslak' (school of thought), methodology or any of the two they are free to be outside Jamaat and work in whatever manner they wish or desire but they cannot be given the right to change whatever they want in these two or any one of them. Whoever wants to continue with us should do so after careful understanding of our school of thought and methodology and the person who is even slightly inclined towards other movements and Jamaats he must first test their ways. Then if he reaches the same conclusion as ours then he should join us with complete satisfaction and assurance.

I recently came across an example of the weakness that has crept amongst Muslims. Their artificial lifestyle, their love for protests and demonstrations and hasty behaviour was demonstrated by the fact that although I had presented an adult education program (to be implemented by Jamaat), it has appealed to very few people. However the cadre from a lot of places are now demanding (that they be allowed to start) doing the rounds of localities in groups and working in a way that shows immediate results (although its influence might be quite weak) and in spite of trying to make them understand (its futility) they continue to make these demands. Although by this methodology (which I am suggesting) within a

year or a liitle more than that, some of the uneducated masses will be solidly prepared by continuous education and training and their beliefs, their character their deeds, purpose of life, values, everything be completely changed and transformed. Then after making them a permanent part of our Jamaat they must be used to work amongst the workers, farmers and other general classes and categories of public.

The other style of work is that in a short period of time thousands of people should be trained simultaneously in certain preliminary things and then immediately they should be charged up and motivated and then left on their own (to work amongst the people). Later examination will however reveal that their initial charge and motivation has now completely subsided. When I see that out of both these methods people ignore the solid and result oriented method that requires a long time and a lot of hardship and patience but try again and again to run after the other method then the weakness of Muslims becomes very apparent. It is because of this weakness that they have been wasting their talent, hard work, their wealth and time in these vain deeds. I can only say so much in this matter that as long as the reins of this Jamaat are in my hands I will try to put our cadre only in the correct and the real result oriented work and will not allow them to become purposely busy in vain efforts.

Before ending my speech I think that it is important to draw your attention to one last thing. A group amongst us has adopted extremism and rigidity in the work of invitation and reformation. From the questions that come from them I feel that they do not have that urge to cure and reform people as much as they have the urge to cut them off from themselves. As far as religious fervour is

concerned the feeling of sympathy and goodwill does not come up in them as easily as the feeling of hatred and anger. That is why they often ask that when people are such and such, why not break our links with them and why should we offer our prayers with them and why not declare them Kafir or Mushrik. But very rarely do they think about asking how can we bring those misguided brothers to the correct path? How must we get rid of their lack of knowledge and unawareness and how can we move them from the twisted path to the straight one and how do we convince them to derive benefit from the light of guidance?

I feel that those who were fortunate enough to attain the Truth by the Grace of God have a feeling of pride instead of being grateful and this pride and arrogance is being expressed in this manner. God forbid my presumption to be true but I am describing this openly so that each one carried out his own introspection with complete piousness and tries to find out if Satan has managed to infect him with this disease. The reality is that in a corrupt society the analogy of those having correct knowledge and good deeds is like some healthy people in a locality infected with a plague. These healthy people also have some knowledge about medicine and also possess some stock of medicines. Tell me what is the real obligation of these people in this plague infested locality? Should they hate these patients and those infected with diseases or should they drive them away or try to run away from them? Or that they should endanger their own lives by offering care and welfare to the diseased and in these noble efforts they must tolerate a little dirt on their bodies and dresses. I can claim with complete faith and certainty that if these people adopt the first way then they

will be termed guilty by God and their good health and knowledge of medicine and their stock of medicines will not profit them but make their crime even more severe. For the people who have religious knowledge and the resources for reform and improvement, please ponder which path would you select that will assure you of the Pleasure of God?

After this speech the first session of this Ijtema ended and an interval was given from Asar Salat to Maghrib Salat.

SECOND SESSION

19 April 1945 after Salat al Maghrib

In this session the report of Bihar province was presented by Sayyad Mohammed Hasnain Sahab (General Secretary of Bihar province) and the report of Frontier Province was presented by Tajammul Sahab. After that while reviewing these reports Amir e Jamaat said:

1. The members who remained absent in this ijtema without any excuse would be held as not having a valid pretext for not turning up. Their Amir (local president) must make enquiries about such members so that they do not display this weakness in the future and if their behaviour has been that of being indifferent to the activities of the Jamaat then they must be told explicitly to discontinue from the membership (rukniat) of Jamaat. For an excuse to be considered valid business related difficulties and financial loss do not carry any weight under the conditions or criteria that we have kept for Uzre Shara-ee (an expediency sanctioned by the Shariah). If our cadre cannot even sacrifice this much then what can we expect from them in the future. A lot of our cadre are employees and they could not get leave (from their respective organizations). They still came to attend the ijtema and now they are ready to bear its consequences. Only such people according to us are worthy of trust. The members of Jamaat who did not come merely because of perceived loss in business should be told categorically:

"please continue serving your business. You do not deserve to take the name of this glorious ideology". However the members who could not attend because of financial difficulties their excuse can be understood. But the other members who were capable of bearing their expenses and also knew about the (financial) difficulty of their brothers and still did not try to help them out by bearing their travel expenses and bringing them along; although on them there is no blame if you strictly go by the book, yet they are morally responsible for the absence of those members who were not able to afford the travel expenses. Such members must worry about removing the pettiness from their hearts because those who cannot offer even such small financial sacrifice today then what kind of sacrifice can we expect from them tomorrow?

2. Those zones for whom Qayyime Jamaat (General Secretary) has been appointed should not send their reports directly to Markaz. They should instead send them to their respective Halqa (zone) and Qayyime Jamaat should send the reports of the entire Halqa to Markaz.

3. Wherever Jamaats are established there the members must deposit their Zakat to the local Baitul-maal and they should formally give account of how much wealth they had over which they have paid the Zakat fund. In the presence of Jamaat Bait ul Maal (treasury) people should not take out their Zakat individually. The people who are Sahib e Nisaab (who have wealth above the prescribed limits under Shariah and for whom therefore it is mandatory to pay Zakat) and who still do not give Zakat their legal position is the same as those who do not offer prayers (Salat) and such people cannot remain in our Jamaat.

4. Those who have mentioned their conversation with some Ulema (scholars) I wish to draw the attention to my instruction which I had given at the formation of Jamaat and which can be seen again in Roodad Volume1. In that I have said that every person must go in that Halqa which he is fit to address. Especially people who are not Aalim (scholars) they should be very careful while presenting the Dawat before Ulema (scholars) because their problems are very complicated and delicate and (there is a possibility of) some kind of trouble taking place. Their psychology can be understood by only those having deep insight about Deen and simultaneously are also aware of their moral values. Modern educated people are incapable of inviting them to the path in of Truth. If they go to them then instead of completing the job they will bring back more trouble and danger.

5. It has been described in today's report and I have often heard this objection before that when our Dawat (invitation) reaches certain quarters then the reply given is that " There is something doubtful in your Movement, otherwise how is it possible that you gave this Dawat and such and such a power tolerated it without any problem". Actually this kind of talk is made by those who themselves do not have any ability to discriminate between Haqq and Baatil (right and wrong) and they have given the job of recognizing Haqq to the enemies of Islam. They think that what the enemies have been angered by is the Truth and what is tolerated (by the enemies of Islam) is evil. We regret to observe that a large section of these people who rely on this criterion for the qualification of Truth are the religious scholars. We request them that if you really have so much religious knowledge then first check through the criterion of Quran and Hadith whether

the Dawat that we are giving, is it the Truth or not? After that please ponder on the fact that if it is really the Truth then why it is that Satan and his friends begun tolerating it? Has the nature of Truth changed or is Satan no longer the same as he was before.

If you think about this aspect then you yourself will realize that such a huge revolution that is the invitation to practcse pure Tawheed (Islamic Monotheism) becoming tolerable for Satan is the result of your mistakes. You only have removed the soul out of those words and terminologies through which the Dawat of Deen was presented in the Quran and the Sunnah. Ilah, Rabb, Deen, Ibadat, Shirk, Tawheed Taaghoot, Fitna, Fasad, Maruf o Munkar, Khair, Islah all these words which were adopted by Shariah to present the spirit of Islam have become so meaningless because of your use that even in the cantonments of Taghoot (Evil) the words "Ashadualla Ilaha Il Lal Lah" resonate five times a day and there is absolutely no disturbance created by it. Then Taghoot himself provides with complete equaminity the Imam, Muazzein and Khateeb. And they do not experience any danger even if the entire Quran is distributed amongst people.

Thus after getting rid of all dangers and losses that our Deen can inflict on Satan you now want to provide one more service in that if the Dawat of Deen is presented in the same and original terminologies of the Quran and Sunnah and if Satan and company are not angered by it then you come to conclude that this is not the Truth. Nowadays we (Jamaat e Islami) are trying to create the same import and significance in all those Islamic terminologies which are truly ingrained in them. We also desire that the ones who believe and recite the Kalima of

Islam must not only accept and recite it with its complete meaning but also the Kalima must find expression in ones daily life. Obviously it will take time for our efforts to succeed and till its results are not visible Satan and company will be content (not to attack us) and will direct efforts towards other fronts. Especially when Satan and company are satisfied to know that you people are sufficient to eliminate our noble efforts of trying to resurrect Deen then why should they take the risk of becoming martyrs? However if we succeed in this struggle and survive your mischief then it is quite possible that the situation may become more serious than what you would like to see. But I doubt and may God prove that doubt false that you will at that time also find some excuse not to cooperate with us in the same way as you have done so now.

6 The obstacles and difficulties presented by our members from the Frontier Province are without doubt quite huge and is in fact expected from every such place where there is a lot of bias, intransigence and angry temperament. But I want to make my cadre understand very well that when propogation is done with wisdom accompanied with patience, tolerance and continuous hardwork, it can transform itself into a powerful weapon that can plough through huge mountains of opposition and clear the road ahead. Those who know the conditions of Russian 'Turkistan' (* Note that this speech was delivered in 1946) know that 25 years ago it was not possible for anyone to say anything against Islam at all but the wisdom and patience with which the communists propagated their atheist and materialistic program resulted in the crumbling of the foundations of this old fort of Islam and the Muslims themselves who were apparently very strong in their Islam became influenced by the propagation of

communism and then they themselves destroyed the foundations of Islam with their own hands.

If the evil forces can do all this work with wisdom and patience even though their ideology is against human nature then I fail to understand why the forces of Truth cannot do as much although their ideology is compatible with human nature. Hence do not loose courage even if the conditions are very much against you at the moment. Please learn the means of doing propogation through the Quran and Sunnah and the worldly experiences and try to inculcate those qualities in you through which people will start joining you while they were completely unresponsive at one point of time. After this you will see that by the Grace of God all the obstacles (towards propagating your Dawat further) will be removed.

Note: Till that time Jamaat was not found in the Frontier province there were only some members who were staying at different places but after this conference a Jamaat was formally established according to the instructions of Amir e Jamaat and Janab Sardar Ali Sahab (Moza Serey post office Takhtbhai Zilla Peshawar) was declared Qayyim for this Jamaat.

THIRD SESSION

7 Jummadul Awwal 1364 Hijri 20 April 1945
Friday morning 9:00 am

This session started on time and took place in the mosque. First of all Chaudhary Ghulam Muhammed described briefly the conditions in Sindh province and the reasons for which the people of Sindh have not been influenced by our Movement.After this Janab Basheer Ahmed Sahab read the report about Bombay (Mumbai). Then the reports from different places of Hyderabad province were read out. After that the reports of Madras, Malabar and Mysore provinces were read out. In the end Amir e Jamaat commented on these reports as follows:

1) From the reports that were read since last night I realized that some of our cadre add too many unnecessary details in the reports and sometimes leave those that are necessary and important. There must be improvement in this method. Those things should not appear in the reports which are local in nature and whose description whether stated or ignored will have no bearing in helping us understand the real situation. Similarly in the reports names of people of Jamaat should appear as less as possible either as a complaint or in their praise. In the reports that are sent to Markaz there is no harm if such things do appear but the reports that are prepared in order to present them in the ijtema should be devoid of these things. Actually the only reason that we present these

reports in the ijtema is that our members should know at what pace is this movment running in different places? What kinds of hurdles are being encountered by the members of different places? What are the different methods employed (for consolidation and expansion) and are working (successfully)? In what fields are our thoughts spreading and which all places are conditions hopeful or depressing?

2) Wherever the local Jamaat or any local member in his individual capacity has established a Darul Mutalia (study circle) one should keep an eye on (the people attending the study circle and) who is reading which book and to what extent is he taking interest in our work and activities. Then there should be attempts to meet those people personally and discuss with them so that they can be brought closer to our ideology and if they have any doubts then they should be removed. The Jamaat must have an idea about which people have been influenced by our thoughts and to what extent and then how much can their sympathy and agreement with our Movement be utilized? Establishing a Darul Mutalia (Study Circle) is like sowing a seed. But you should not stop only spreading the seeds like the wind but adopt the position of a farmer who after sowing the seed in the earth irrigates it and looks after it till the crop becomes ripe and ready.

3) I feel that in the election of Amir of some local units of Jamaat the kind of style that has been adopted is similar to that which the Anjumans (social associations) undertake while electing their presidents. This position of Amir is that of local leadership. The most suitable person should be elected. But it should not be thrust on somebodys head forcibly. Similarly if somebody finds himself to be capable of handling this position (of Amir) or if he feels

that somebody else does not have the capacity which he has (for discharging the functions as Amir) then he should not refuse to accept this position merely out of humility. This work also has to be done and each one of us should have this feeling (of self responsibility) that if no one gets up to its up to bear this responsibility then he will come forward and take charge.

4) After studying the conditions of Sindh I have come to the conclusion that till sufficient literature is not prepared in the Sindhi language we must try to influence those Punjabis who have settled in Sindh through Urdu or those Urdu speaking Sindhis which we can find there. Then our thoughts can be spread through them to those who can speak only Sindhi. The lack of knowledge in the populance and their tribal prejudice, chauvinism and their love of wealth are without doubt big obstacles but we should not be afraid of these things. After knowing the style of work and after learning the wisdom of doing propagation if you work with patience, courage and continous hard work then you yourself will see that these obstacles will disappear on their own and the same people which were not prepared to listen to you will themselves become helpers in removing those obstacles from your way.

5) Under which conditions can we accept financial support from other people (who are not part of our cadre) for our work? What is the policy of Jamaat regarding the same? I wish to reiterate this because I could make out through some reports that some of our members have not understood this policy well. We can accept financial contribution only from those who know our objectives well and fully sympathize with us. Secondly they are in full agreement with our methodology and have faith in us

as individuals and as a Jamaat. Thirdly after contributing financially in cash or kind they should not impose any conditions on us nor try to interfere in our work nor try to fix some work or agenda for us outside our scheme telling us to do that work using their money. However, they can express the desire that their wealth should be spent in a particular kind of work which is already part of our agenda or in our scheme of things. Fourthly they should not have any desire for fame and popularity or that any of our works is linked or associated in their name or any of us remains thankful and grateful to him on a personal level or that we remain indebted and obliged to him as a Jamaat. Whoever wants to give money to us should only do so for the sake of Allah should be hopeful for its return only from Allah and he should not expect anything in return for his financial sacrifice other than the supremacy of the Kalima of Allah. This is our permanent policy and no change can be made in it for the sake of accommodating some great personality or for the sake of obtaining some big amount of money.

6) I feel that it is important to clarify the policy of Jamaat regarding the education institutions or institutions for spreading Islam or reforming society or any institute that shall be established in the future. Because I have found the behaviour of some members of Jamaat to be quite wanting and it calls for rectification and improvement in this matter. If these kinds of institutions are handed over completely to Jamaat then they would be run according to Jamaat policy and if we find them unnecessary and non beneficial then we should be able to disassociate ourselves from them. Only then can a member of our Jamaat accept the responsibility of running them. But if this is not the situation then no member of Jamaat can accept

responsibility to run them and if he is forced to do so because of financial constraints then in such a situation he can work as an employee of that institution. But a member (Rukn) of Jamaat cannot become its office bearer because in that situation that particular institution shall become associated with Jamaat for no reason and Jamaat will be held responsible for all their work. Secondly our members will have to forcibly exercise the inappropriate methods that are adopted to run such institutions and the moral position of Jamaat will be compromised.

After this the session ended and people became busy in preparing for Juma (Friday prayer) and lunch.

THE FRIDAY SERMON

The Difference between Legal Islam and Real Islam

The second azan took place exactly at 1:30 and after the Hamd and Sana Amir e Jamaat gave the Friday sermon which is as follows

Brothers in Islam, Allah says in His Holy book

﴿١٦١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: "Truly my prayer and my service of sacrifice my life and my death are (all) for Allah the Cherisher of the Worlds
No partner hath He: this am I commanded and I am the first of those who bow to His Will. (Quran 6:161-162)

The explanation of this ayat can be understood by the following saying of the Prophet (pbuh): "Whoever befriended and loved someone for Allah and had enmity with someone for Allah; whoever gave for the sake of Allah and whoever stopped giving, stopped doing so for Allah; he has completed his faith in that is he became a complete Momin"

From the verse that I first recited before you we understand that Islam demands that man makes his obedience, his life and his death exclusively for Allah and

does not join anybody else other than Allah in it. It means that his obedience should not be for anyone else besides Allah both in life and in death. The explanation of this (verse of the Quran) through the words of the Prophet (pbuh) which you have heard, we can understand that a person's love and enmity and the transactions of his worldly life should be exclusively for God and this is the real demand of faith. Without this ones faith is incomplete and it is very far removed from the higher and superior grades of faith. Whatever deficiency there exists in this matter so much so will be reflected in man's faith. And if ones life becomes completely and exclusively for God only in this particular matter then his faith can be termed as accepted and appreciated (by God).

Some people think that such things only lead towards higher ranks of eminence but otherwise such a temperament is not a precondition for Iman and Islam. In other words one can be a Momin (believer) and a Muslim without this temperament. But this is a misconception and it is created because they do not differentiate between legal ('fiqhi') Islam and the real Islam which is (counted as) reliable before Allah. In 'fiqhi' or legal Islam the condition of a man's heart is not seen; neither is it seen whether he does or does not display those characteristics which are a prerequisite to back his verbal acceptance of faith. If someone accepts Allah, Prophet (pbuh), Quran, the Hereafter and the other pre-requisites of faith verbally and after that he also fulfills the necessary conditions through which he demonstrates or proves his acceptance (of Islam) then he will be considered to be under the fold of Deen and all dealings with him will be done assuming him to be a Muslim. But this thing holds true only for this world and provides a legal and cultural foundation on

which the Muslim society is established. The result of this policy is that all such people who enter Muslim society with this (fiqhi) acceptance (of Iman) manage to acquire all legal, moral and social rights. Marital ties are established with them, their inheritance is divided (according to Islamic principles) and other cultural relations are established with them. But in the Hereafter the salvation of man and he being declared Momin or Muslim and be counted amongst the beloved ones of Allah is not based on this legal acceptance. But the real thing before Allah would be the person's acceptance in his heart and his submission on his own free will to Allah. The verbal confession that is made in this world is only for the Qazi of the Shariah, the general public and the Muslims because they can only see what is external and apparent. But Allah sees a person's 'Batin' (what is inside him) and his Iman is measured. In God's Abode man is checked whether his life and his death, his loyalties and his obedience and the complete extract of his life was for Allah or for someone else? If it was for Allah then he is a Muslim and Momin but if it was for someone else then he is neither Momin nor Muslim. A person's weakness in this regard makes his faith and Islam that much weak no matter how great he may be counted amongst Muslims and no matter how big a postion he may have been bestowed with. In the Abode of Allah the only thing worthwhile is whatever you have sacrificed solely and only for the sake of Allah. If you have done so then you shall be given the same rights which loyalists and the ones who fulfill their obligations are given. But if you have distanced yourself from the obedience of God then this professing of faith about you becoming Muslim, that you have completely submitted yourself to God is a false claim which can deceive people of the world and can betray

Muslim society to give you a place amongst them. It may fetch you all the rights of a Muslim in this world but God cannot be deceived and betrayed into giving a place amongst His loyalists.

This is the difference between legal and real Islam which I have described before you. If you ponder over it you will realize that its results will not be different merely in the Hereafter but will also be different in this world to a large extent. The Muslims who are and were found in this world can be divided into two types. One kind of Muslims are those who accept Allah and His Prophet (pbuh) and accept Islam as a religion but only accept it to be one part of ones entire life or take Deen to be applicable only for a particular department or aspect of life. In this special part or department they may be reverence and worship, prayer and incantation, remembrance of God and certain prohibitions in eating, drinking and some social restrictions for the sake of Islam and all such things which might be termed 'religious' but other than this department all the other aspects of their life are free from their status as Muslims. Such a Muslim loves something only because of the demands of his desires, his interests, his country and community. If he has enmity with someone or wages war with someone he does that also on the basis of some personal or worldly relations. Their business, their transactions, their relations, their behaviour with their children, their families, neighbours and society to a large extent are aloof from Deen and based on worldly reasons. As a zamindar (landlord), as a businessman as an administrator they maintain a separate status and identity. Even though they might appear to be inclined or associated with Islam, in reality they have nothing to do with Islam.

The other kind of Muslims are those who merge their entire personality and submit themselves completely into the fold of Islam. Their entire identity is merged in their status as Muslims. They identify themselves to be Muslim in their position as fathers, as businessmen, as zamindar, as labourers, as employees or professionals. Their emotions, desires, thoughts, ideas and opinions, love and hate, likes and dislikes all are for the sake of Islam. Islam has overpowered their hearts, minds, eyes ears, stomach, private parts, hands and feet, body and soul. Neither in this love nor in hatred can they separate themselves or become independent of Islam. If they meet somebody then it is for Islam, if they fight someone that is for Islam, if they give somebody then they do so because it is enjoined by Islam and if they withhold something they do so because Islam says that it should be withheld. This pattern of behaviour should not only be on an individual level but their public life should also be established on the foundations of Islam. As a Jamaat their personality should only be established for Islam and their entire public behaviour must be based on principles of Islam.

These two kinds of Muslims are totally different from each other even though legally both of them could be termed as Muslims. No feat by the first kind of Muslim is worth writing or occupies a pride of place in the history of Islam. In reality they did not do any work which might have left any Islamic imprint on world history. If at all Islam has declined then it is only because of such people. Similarly the wealth and prosperity of Muslims (along with their moral decline) ended up in the reins of power of this world going into the hands of unbelievers and Muslims now came under the subjugation of the unbelievers. Muslims were satisfied at having a limited

religious life. God did not want such Muslims. He did not send Prophets in this world nor did He send His books only to create such kind of Muslims. The absence of such Muslims at the helm of affairs (because of their loss of power and subjugation at the hands of unbelievers) did not create any vaccum of value, importance and relevance that could warranty the beginning of a process of divine revelation or prophethood. Actually it is the second type of Muslims that God wants and He sends Prophets and Books in order to prepare and train such Muslims. These are the kind of Muslims who have done some noteworthy work from Islamic point of view or are capable of doing so even today.

This thing is not exclusive to Islam but the flag of any ideology has never been held high by unscrupulous followers who although having accepted the ideology still complied with its rules and regulations as if it were something unnecessary and superfluous like a supplementary appendix or annexure (which can be safely ignored or given least importance) and these unprincipled followers unfortunately lived and died for something other than their professed ideology.

You can see that even today the only true followers of an ideology are those who remain loyal and committed to it with body and soul and who have dedicated and devoted their entire lives to it and who do not value anything more than their professed ideology even if it be at the sacrifice of their own children. Every ideology of this world demands such followers and if at all any ideology aims to attain supremacy in this world then it is possible only due to the presence of such followers. However the difference between Islam and the other ideologies is that if the other unIslamic ideologies demand the lives and loyalty of their

followers then it is not fair of them to do so and it is an unjust demand. On the contrary if Islam makes such a demand on man then it is absolutely justified and corrrect.

The things and the personalities for which the unIslamic ideologies tell man to sacrifice himself are not worthy of that sacrifice. However Islam demands sacrifices for the sake of God and God alone has such an exclusive right on man that compels him to sacrifice his utmost for the sake of his Creator. Whatever is in the heavens or on earth belong to Allah. Hence every person along with his possessions also belong to Allah. Is it therefore not logical and justified to state that whatever belongs to Allah should be for Allah. Extending this logic we can then state that whatever sacrifices man makes for others or for his personal interests are a misappropriation. Of course there is nothing wrong in it if it is done with the permission of God. But actually only that sacrifice which is made exclusively for Allah can qualify as something towards fulfilling the rights of the Creator.

But keeping this aspect aside Muslims have a lot to learn by the actions and conduct of these people who for the sake of their false ideology and their false idols are sacrificing everything and are giving evidence of such strength and determination that can rarely have any parallel in human history. How strange and unfortunate will it be if the followers of unIslamic ideologies come up with a sense of sacrifice and willing to lay down their lives for the sake of falsehood but the proponents of Truth cannot offer a fraction of the same level of sacrifice.

I want all of us to test ourselves against the standard of Iman and Islam that has been described in this Quranic Ayat and the Hadith of Prophet (pbuh) and evaluate ourselves in its light. If you say that you have accepted

Islam and brought faith then please ponder for a moment and evaluate whether your life and death is only for God? Is your life with all its capabilities, is your heart and mind, your body and soul and all your time and energies being spent in trying to achieve the Will of God which in fact is the responsibility of the entire Muslim Ummah? Then also reflect whether you submit to and obey God exclusively to the exclusion of all others? Has the bondage of serving your own self, your family, your community, your friends and society and the conformity and submission to authority been eliminated and banished from your lives? Are your likes and dislikes completely according to the Will of Allah and for the sake of gaining His pleasure? Is the love and hatred within you only for the sake of God? Or is there some element of gratifying your own ego and self in it? Then do you give and avoid giving only for the sake of Allah? Then is your charity only because God has kept a fixed share for the poor and through that charity your aim is solely to gain the pleasure of God. And in the same way whenever you stop spending your money in certain things (the prohibited and haram) then are you doing so because God has commanded you to do so and because you desire to gain the pleasure of Allah.

If you find yourself having reached such a state (of piety and God consciousness) then thank God that He has blessed you and completed the favour of Iman on you. But if you find yourself lacking in this regard (i.e. faith and Iman) then leaving aside all other worries just concentrate on removing this deficiency because your success in this world and the Hereafter completely depends on your efforts in strengthening your Iman. No matter what you achieve in this world it can never compensate for the loss that you will incur in the lack of (or weakness in) faith.

But if you remove this deficiency in Iman (and strengthen your faith) then even if you do not attain anything in this world you will still not be in a loss.

FOURTH SESSION

7 Jumadal Awwal 1364 Hijri, Friday after Salat ul Juma

The session once again resumed after the Friday prayer. As Amir e Jamaat had taken ill the session began under the supervision of Maulana Amin Ahsan Sahab Islahi and the remaining reports of South India were presented. Reviewing these reports, Maulana Amin Sahab said

The difficulties that the Jamaats of South India have described are not very important.There is no need to be worried about them and in fact such obstacles must be welcomed whole-heartedly. The people who stop our literature from reaching others are in a way helping it to be spread. Because the peculiarity of human nature is that it is attracted towards the things from which it is told to keep away from.

After that a gentleman read a letter written to him by his friend who was a communist in which he has described in detail the change in his thinking after being influenced by the literature of Jamaat. During this period Amir e Jamaat arrived and the rest of the proceedings took place in his guidance.

After that the reports of Delhi and U. P. were presented. In these reports the fatawa of some famous Ulema were read out which they had issued against the book Risala-e-Deeniyat (Towards understanding Islam). A particular group was using that fatwa so that the book could be expelled from the school curricula.

Reviewing these reports Amir e Jamaat said:

1 As you have said during your reports and I have also seen that some groups have unnecessarily started understanding that we have some enmity with them and on this basis they have started creating obstacles at every place in our path and have started spreading misconceptions regarding us. Although neither do we have any fight with them neither do we regard them as our opposition

There is no doubt that we have criticized the methodology of the different Jamaats of Muslims and their political policy in our literature but the objective of this criticism was not to fight but it was only meant to acquaint these parties about our point of view and if their hearts witnessed that our point of view is correct then they should improve their line of action in its light. This kind of criticism is after all required for improvement and without this no where in the world can conditions be improved. This criticism is always tolerated by progressive and moderate parties and in fact they try to make use of it. But it is a regrettable that in India criticism is always is considered to be enmity. No matter with how much sincerity and sympathy you criticize a person and your intention is only to rectify but after criticizing someone it is difficult to hope for a positive reaction.

This is all because of the moral and intellectual ethos of India and if we understand its reasons clearly then we will never get agitated at these kind of reactions but in fact we will have sympathy towards them or at least adopt an attitude of patience. At some places in your reports there is an element of anger and unhappiness on this opposition. Please remove this anger from within.Whenever you have to face such opposition then please explain to the

opposition in the most appropriate manner and in a most cool way that our real fight is not with you but it is with the system of falsehood. We find the system of falsehood (Batil) to be wrong and want to reduce its strength. If you have associated and attached yourself to the system (of falsehood) then you will be impacted and punished only to the extent and to the degree of your association. But our real target will not be you but would the system of falsehood. And if you do not have any relation with this system of evil then that is no reason for you to get worried about any of our activities Why are you so anxious to attract the arrow (of opposition) that has been directed towards someone else?

. After this explanation also if some people do not stop their opposition then leave them on their own. Do not reply to what they say nor get unduly aggravated. Please understand, believe and trust that their actions to oppose you, their advertisements, their baseless allegations and all their plots to bring you down will prove to be counterproductive only if your behaviour is extremely courteous polite and patient and you continue to work sincerely in a straightforward way. Till as time on one side your attitude will be such and on the other hand their attitude of opposition will continue moving away from morality and the Truth then you will see that the public will start getting disheartened with them slowly and will start coming towards you after cutting off from them. But if you get agitated and in reply start clashes with them then you will become like them and you too will be lost like them in this fight. Actually it is Satan that aggravates the followers of the Truth to move them away from their path by making them ego-centric and creating personality clashes. In this regards I request you gentlemen to

definitely read the footnotes that I have written and in the last ruku of Sura Aaraf in Tafheemul Quran. InshaAllah they will prove quite beneficial.

2 I realized through numerous letters and the reports presented today that there is a lot of restlessness in our cadre and like minded people due to the rising storm of communism. There is no doubt that the communist movement has acquired a lot of force due to its success in Russia and the government to protect its own interests has given it opportunities to expand and gain power which has proved quite beneficial for its growth. But there is no need to be worried about it. Sometimes a step taken out of impatience can prove counter productive. It is true that communism appeals to the baser instincts of man and thus has the natural capability to spread fast. It is also true that for a long time it has been backed by a powerful propaganda machinery, a very powerful literature and a large number of activists. A lot of successful propagation has been done about communism in different countries of the world and a great and powerful state (Russia) is its flag bearer whose recent victories have yielded extraordinary results.

Because of these reasons it is impossible to predict if this storm of the communist movement will soon engulf our country and many other countries. But along with this aspect there are other aspects as well which we cannot ignore. In India and in countries where such mental slavery is prevalent the progress of this movement is completely dependent on the power of Russia. When Russia was being destroyed by Germany (in World War II) you might have noticed at that time, Communism too was dying in India. When Russia arose anew after

surviving (the war) and kept on gaining victories against Germany then here also the communists started getting a (fresh) lease of life. Hence it is correct to conclude that the rise and fall of communism is linked to Russia. But the condition of Russia is that from a position of spreading a global communist revolution it has now reached a stage where Nazi Germany stood before ie its communism is now National Socialism and it is very quickly entering the field of imperialism to become a competitor to America and England. It is quite possible that the world may not come under the imperialism of Russia but as a global revolution Communism will definitely be a force to reckon with.

The success of a global revolution is completely dependent on the fact that its flag bearers should rise above their own personal interests, their own national and class interests and make the entire humanity as their own. They should forge mutual partnership without nationalist discrimination and bias.They must share the benefits that they derive in their success equally with their partners and like minded people and they must have the courage and large-heartedness to treat those who were once sworn enemies as their own brothers after ending all emotions of revenge enmity and bias. Obviously this requires a very strong character. But these materialists whose greatest appeal and strength is materialism and who view the world through the prism of economics) how can we expect them to display such lofty morals and character. That is why the more Russia started climbing the steps of worldly success the more nationalistic it became. Today communist Russia does not have the courage to share with others (the countries that were influenced by Communism or came under Russia's tutelage) the success it has got

through its military victories. Now whatever Russia wants is for its own people. However for communism it is using its international appeal merely as a nationalistic weapon so that it can be utilized to create a fifth column in different nations and then using this fifth column as a weapon it may spread its roots of nationalistic imperialism. Although it is becoming increasingly visible to those with good insight but very soon a time will come when the politics of Russia will be completely exposed and at that time the enslaved peoples (under Communism) who have made Russia their leader and guide and think that it is the torch bearer of the oppressed and the enslaved will soon become disheartened.

It is not the objective of my speech to advise you to relax and be calm about the danger of communism but I only wish to reduce the level of anxiety and the amount of restlessness that you feel regarding the danger of communism. The people who see this as a fast approaching danger want some immediate reactionary propaganda or the publication of writings and books against communism or that we start approaching farmers and workers thus preventing them from being snatched away into the lap of communism. But such hasty schemes cannot be useful. (If you recollect) I had presented the scheme of adult education last year. It was because those members of Jamaat who have the ability to work amongst the masses should raise the structure of a public movement on such strong and deep rooted foundations that not only rectifies the working class morally and intellectually but simultaneously saves them from all the economic, political and religious movements and parties that are creating chaos and turmoil. Along with that we will slowly get a substantial number of reliable cadre that

can spread our movement all over the country on a large scale. Just as I have said before in my speeches in the first ijtema of Darul Islam and the ijtema of Delhi; the method of doing this work is that (all our members and workers) including our educated cadre develops interest in eight to ten people from the general public in his neighbouring populace and offer his services to educate them free of cost. People would not bear any expense of this education. In fixing the timings (for these adult education classes) instead of checking our convenience the convenience (of our audience) should be kept in mind. Even the place of teaching should not be demanded from them but we ourselves must arrange it.

Initially for some time they must be (trained and) made capable of reading and writing. Then they must be taught some easy things little by little from the literature of our Jamaat itself. And during this period not only should their minds be influenced by our thoughts but we must also win their hearts by behaving with them with equality, sympathy and magnanimity. Try to share their grief and sorrow. If possible try to help them in a practical way in every trouble and pain or (if you cannot do that then) at least express sympathy through your behaviour proving that you are not inclined towards any kind of discrimination. You should be free from even a miniscule part of the false pride that is typically found amongst the educated and upper classes. Along with these efforts try to remove their moral weaknesses through extremely sincere methods. The humanastic element that is dormant within them which has been lulled into sleep by economic constraints, ignorance, moral and intellectual depression of society must be revived and awakened and try to develop the consciousness about the greatness of mankind

which rests on the foundation established by Islam and Iman.

Then you must also impress upon them that the only solution to their contemporary economic problems and difficulties is that the system of life should be established only on the basis of Islam. In this way the eight to ten people that you prepare will become as good as your trained members who are capable of working in the general public and you will become a means to spread your moral and intellectual influence amongst their class of people. This methodology cannot show its results as quickly as a communist (party) activist can raise a meeting of workers or meeting of farmers or make a trade union in a short span of time by appealing to people on economic (bread and butter) issues. Unfortunately you cannot generate a crowd of people around you in the same way.

But if you practice and try the way of working in people as I am suggesting then you will see that within a few years a powerful peoples movement will come up which cannot be confronted by any other movement easily.The crowds that are assembled and gather on economic issues cannot demonstrate the grit and determination which can be shown by a handful of people with high morals and character neither can the general public be influenced by those who idolize money as much as they can be influenced by true believers.

3 It was quite regrettable to find out through the reports that in some places, when some of our cadre tried to work amongst the working class Muslims trying to remove the poison spread by the communists, they replied that their Ulema were cooperating with these communist activists and the Ulema have assured them that there is no danger to Islam because of communism. The innocent folks asked

our cadre: "why do you people frighten us that communism will take us towards irreligiousness or that communism is against Islam". Actually some of our respected Ulema are committing the same mistake by the Ulema in (Soviet) Turkistan and we have all seen its tragic and regrettable consequences. The socialist revolution in (Soviet) Turkistan is not a very old event. It has taken place only in these last 20-25 years and history is witness to the fact that Islam vanished from the land which had been the stronghold of Islam for the last 1,000 to 1,200 years, from where great Islamic scholars, Muhaddiths (Hadith scholars), jurists and the founders of the Sufi orders (Chistiya, Naqshbandia, Saharvardiya) were born. Mosques and monasteries have been changed to theaters and dens of educating the atheists and firm communists are being born from the lineage of Muslims for whom the Prophet of Allah (pbuh) God forbid was only an agent for the capitalists who enacted a drama of Revelation and Prophethood to give a religious and moral fillip to the economic system of the day.

Communism got this grand success in the land where just 25 years back the hold of religiosity (on the people and the system) had great similarity with that of India and the reverence of people towards Islam was so great that no one could think that within 25 years in this very land Islam would be completely decimated and vanquished. But do you know how the activists of communists got this success? There was only one way to do that. And that way was employed by the communist activists who (very intelligently) went to the Ulema (religious scholars) with an innocent face pretending to be the the well-wishers of humanity and quickly gained their confidence. In Turkistan whatever little number of the modern educated

people yet having correct creed were present, they tried their utmost to alert the scholars (about the dangers of) this (communist) movement and how it is actually opposed to Islam. But (unfortunately) these traditional scholars did not have the slightest knowledge about any modern day movements. Other than this they were also peeved at the enlightened Muslims for wanting to delete books like "Sharehjami" and "Mutawwal" from the education curriculum. That is why instead of listening to the Muslims who rejected "Sharehjami" they (tragically) gave their entire moral support to the atheists who were in fact being organized and trained to reject the Quran. Once the communists of Turkistan gained the confidence and faith of the Ulema then very soon they took a grip on all general restrictions and acquired complete control of the political system. Again after doing so (paradoxically) the first group that the communists attacked were the Ulema and Shaikhs whom they had used to acquire power. After the socialist revolution in Turkistan the history of how the Ulema and Sufiya were massacred and the way in which the religious class was decimated after giving them extreme tortures is so painful that the oppression (of Muslims) at the hands of Chengez pales into insignificance. This event is not very old and has occurred in the last 20 years and has happened in a country that is not more than a distance of 500 to 700 miles from our borders.

But our religious leadership knows nothing about it. They are ready to repeat the same history of Samarkhand and Bukhara. Communist leaders and those influenced by communism are given a chance to give the welcome address in their large gatherings. The Ulema approach the public along with communist party activists and one can.

listen from very famous scholars that there is no difference between Islam and communism except that there Islam has a concept of God whereas communism does not. Otherwise the communist system is just a new edition of the Islamic system. God forbid that we should face the same result of this foolishness in India as experienced by Turkistan. But these Ulema shall never be exempted of their accountability before God even though India manages to escape the result of their mistakes and misjudgement.

4 I personally thank the Ulema who have issued fatwas against my book "Risala-e-Deeniyat". I still respect and value their blessings and their knowledge with all my heart. Please convey my request to them that "instead of writng fatwas and placing them in the hands of mischievous people; kindly do some intellectual criticism on my books. I did not have any hesitation to accept my mistakes earlier too and (will not have any hesitation to accept them) even today. However I have been requesting before too and I repeat my request again that the thing which is termed (by them as) a mistake should be explained to me clearly so that I can rectify it. It is difficult to find out from unexplained objections on what is being objected to?

After this speech the session ended and after the Salat ul Maghrib the 5th session started. There was a break between Asr & Maghrib prayers.

FIFTH SESSION

7 Jumadul Awwal 1364 Hijri
30 April 1945 Friday after Maghrib

In the beginning it was announced that the meeting of Majlis e Shoora will be held after the Esha Salat and the names of the members of Shoora were (also) announced (who would have to attend the Shoora meeting). After that the reports of Aligargh, Shahjahapur, Benares, Sangahi, Lucknow, Meerut and Barabanki) were presented. The local president of Shahjahapur announced during his report that one of his cadre is giving up his life earnings to Jamaat and Amir e Jamaat henceforth acquires every right to use those earnings in whatever way he wants.

Reviewing these reports Amir e Jamaat said:

1 The submission by our friend from Shajahapur is worth complimenting and I definitely do not want to break anybody's heart nor do I want to refuse anybodys pious efforts and I pray that Allah accepts his submission and keep him firm in it. But (before accepting his offer) I want him to go home after the ijtema and after taking stock of his condition decide with a cool mind (about reiterating his offer) and if he is still determined to do so then he should write to me. I shall then advise him the further course of action. I say so because sometimes on certain special occasions man is influenced temporarily and he takes a decision without calculating his capacity, courage, patience and the strength of his conviction. Later on when

he has to face the ground reality then it becomes difficult for him to persist with the decision and lands into undue trouble.

2 A gentleman has repeated the objection in his report that is often raised by some people that a person should first become an exemplary Muslim and then only should he should divert his attention and strive to improve and reform others. This is a very big misconception. These thoughts neither have any basis in the Shariah nor can logic accept it. Also from the Quran and Hadith we come to know that becoming virtuous and pious and making others virtuous and pious must go on simultaneously, hand in hand. Logic also demands that once the Truth is clear to anyone, he must start becoming a supporter of Truth and invite others also to the Truth. Obviously when there are a lot of people staying with you in the same house and you come to know that the house has caught fire, then your responsibility is not only to save yourself but also alert other brothers about this fire and try your best to move them away from this fire. Those who want to put a condition of becoming exemplary Muslims first, please ask them do they have any defined special limit which one has to reach and only after reaching that limit can one opine about himself that now he has become an exemplary Muslim. It would not be wrong to say that the moment the misconception is created in you about yourself that now you have become a complete Muslim, from that very moment on would actually start making you incomplete (in faith) and would be the most inappropriate time to begin the effort to try and complete the faith (Iman) of other people.

3 One more thing troubling me is that it at every place you have made yourself appear very small (in stature) without any reason and have projected your works to be

very ordinary. Just as it is not right (for you) to present your activities and efforts by exaggerating them, then in the same way it is not right for you diminish them and present them in a very ordinary way. Both the past and present performance must be described accurately without any addition and deletion. Do not add or reduce anything while evaluating yourself and others. Your report should be like a mirror that accurately reflects the activities and condition of your members, sympathizers and other people in your area.

After this the session ended and Esha aazan was given.

MAJLIS-E-SHOORA

20 April 1945 Friday after Esha Salat

After the Esha Salat and dinner the session of Majlis e Shoora took place in the office Amir e Jamaat in which the following people participated:

1. Jb Sayyad Abul Ala Maududi (Amir e Jamaat)
2. Maulana Amin Ahsan Islahi Sahab
3. Maulana Masood Alam Sahab Nadwi
4. Maulana Mohammed Ismail Sahab Madrasi
5. Ghazi Mohammed Abdul Jabbar Sahab(Delhi)
6. Maulvi Hakim Muhammad Abdullah Sahab (Rodi)
7. Malik Nasrullah Khan Sahab Aziz (Editor Kausar Lahore)
8. Maulana Nazeerul Haque Sahab (Meerathi)
9. Mian Tufail Muhammad Sahab (Gen Secy)
10. Sayyad Muhammad Hasnain Sahab Jamaee (Gen Secy Bihar)
11. Kazi Hamidullah Sahab (Sialkot)
12. Chaudhary Mohammed Akbar Sahab (Sialkot)
13. Maulvi Mohammed Yunus Sahab Hyderabad
14. Sayyad Abdul Aziz Sahab Sharaqi
15. Hakim Mohammed Khalid Sahab Allahabad
16. Mohammed Bashir Sahab Mumbai

In this session the problems of the construction projects and educational schemes at Markaz were discussed. After reviewing all the conditions it was decided that it is not feasible to start the work of primary education as yet. Hence as of now all attention should be focussed on secondary and higher education and along with that efforts must continue to start the scheme of primary education.

SIXTH SESSION

8 Jumadul Awwal 1364 Hijri
21st April 1945

This session took place in the mosque at 8 in the morning on Saturday according to the program. In this session the reports of Sialkot, Frontier, Gujrawala, Lalamoosa, Gujarat, Lahore and Zilla Lahore, Amritsar, Ferozpur city and camp, Rahu, Filaur, Jaja, Hoshiarpur, Ludhiana, Kapurthala, Kaithal (Karnal), Hissar, Zilla Shahpur and Zilla Layalpur were presented. Although the reports of some other areas were still left but because of lack of time it was decided that the rest of the reports would not be presented in the general ijtema but would be presented before the Amir e Jamaat after the ijtema.

Reviewing these reports Amir e Jamaat said:

Sometimes there is divinely ordained goodness in something we initially think to be bad for us. I was regretting that I did not get a chance to see the reports because of lack of time and because of my ill-health. Had I got that chance I would have pointed out various issues in the reports and would have given different instructions regarding the issues to be highlighted and read out. But now I feel that it was good that I did not get that opportunity. (Because) through those reports the condition of Jamaat and its members was presented before you as it exists (without any changes). Both the good and bad aspects were brought out. You are now aware of the temperament of our cadre, their way of thinking and their

moral condition. I hope that the speech that I shall give now followed by the speech of Maulana Amin Ahsan will enable the members of the Jamaat to pay attention to their weaknesses and they will try to rectify and remove them.

1) Today I have received a lot of complaints that in a lot of reports from different places the Ulema and other groups and parties have been criticized and taken to task very severely. This complaint is true in a way. It is quite natural to have a feeling of anger and outrage because of differences (of opinion) and opposition (encountered), but we have to accept that it is a human weakness and the people who work for some higher moral objective must remove this weakness from themselves. I don't say that the people who deliberately or unknowingly hinder the path of calling people towards virtue and piety should be appreciated. Neither will I nor will I recommend you to stop calling their mistakes as mistakes. I shall even not stop you from narrating incidents (of the opposition encountered) if it improves the understanding of conditions. I will not recommend keeping silent where it is really imperative to criticize the behaviour of some party or Jamaat. However what I do want to stop is the feeling of uncontrolled anger and the harshness in your language which fuels the (negative) reaction (of the opposition). Usually this becomes a reason and excuse for bigger mischief and transgression. One must also pay attention to the fact that some people have joined our Jamaat from different groups and parties. However till now their loyalties and interests are still associated to some extent with their previous groups, parties and personalities. In these conditions if it so happens that one group starts troubling the other group then not only would it have an adverse effect on that group but there is a

possibility that that the other people who have joined our Jamaat from that particular group or class will also be angered.

The examples of the time of Prophet (pbuh) are before you. You know that amongst the Ansar (the companions of the Prophet (pbuh) who were from Medina) the effects of the old enmity between the tribes of Aus and Khazraj remained for some time even after accepting Islam and the mischief loving Jews would sometimes revive the memories of this enmity and create trouble. Learn a lesson from these examples and please exercise a lot of precaution in your criticism and complaints so that group prejudice and ethnocentrism do not ignite in our Jamaat and create trouble and infighting.

At the same time I would also like to address the people who are involved in the reverence of some other groups and people and complain about the severity of our criticism (against those groups who they were once part of but still adore and rever inspite of joining our Jamaat). I would say that "Once when you have joined our Jamaat then it is incumbent on you to be fair and just and more than any other thing your foremost reverence should be with the Truth (Haqq). You complain that people laughed at some of the things said about some personalities. Undoubtedly it was not corrrect and should never have happened. We must definitely respect every person the same way we expect ourselves to be respected. But please ponder on the fact that some people really say something that is completely laughable. After all till when can the world be prevented from laughing at them? Even if we do not laugh at them but still it is a fact that when somebody says something that is foolish, naive and inviting ridicule, then he cannot escape being joked about and neither can

your unconditional reverence stop the loss that he has himself inflicted on his self respect and integrity.

In the same way you complain that some people and some parties have been criticized severely. I also do not like such severity but at the same time you must also reflect on the fact that the things that people have complained against; are they not true? If they are true, then the people who are trying to create obstacles in the path of this invitation to the Truth; is their behaviour really correct and in consonance with the Truth? If they are not on the side of Truth then the attention that you shower on them and strive to (protect their honour and) make the whole world respect them, for God's sake apply at least half the efforts on those people and make them change their attitude. Where there is (Haqq) Truth on one side and great personalities on the other and if your heart is inclined more towards (reverence of) these personalities then it is a very dangerous situation in which there is a possibility of you becoming positioned against the Truth. A good Muslim should be worried first and foremost about his love for the Truth superseding all his other affinities and there must not be any adoration and devotion in his heart which can oppose the reverence for the Truth. As far as this invitation to the Truth is concerned I firmly believe that no opposition can succeed in suppressing it. In fact whoever tries to damage it will himself incurr losses and calamities. Hence whatever I am saying is not because I suspect that this work can be destroyed by the opposition of some great personality. My only interest is that you worry about salvaging your devotion to the Truth from the poison of such reverences which brim inside you and which persist and hold those personalities in deep adoration despite their opposing the

Truth. If you really love and revere them then please warn them about the evil consequences of opposing the Truth.

2 I just received a very tragic proof for my aforesaid explication in the form of a strange complaint. You may recall that yesterday while expressing my heartfelt sadness on the agreement between Socialists and some Ulema I had mentioned the extremely damaging consequences in Russian Turkistan as a result of the agreement between the preachers of socialism and the Ulema. And these damaging consequences were not only for the Ulema themselves but for Islam itself. Today I have received a complaint, in which reference was made to that speech which I made yesterday. The complaint stated that: "On the one hand you stop people from severely criticizing the Ulema and then on the other hand you yourself do so". These are some of the examples which enforce my belief that some of you are involved in adoring certain personalities more than you rever the Truth. I am narrating to you a true incident on how severe a punishment the Ulema of Russian Turkistan faced by cooperating with the communist activists and as a result Islam was uprooted from the very land which has been an ornament of Islam for 1200 years.

I now put forth those incidents which demonstrate how some highly regarded Ulema in India are repeating the same mistakes (as committed by the scholars of Russian Turkistan). You do not deny any of the two things that I narrated (how the Ulema of Turkistan and India are cooperating with the communists) and you cannot deny them (as they are based on solid facts) but then you have no complaints against those who are creating dangers for Islam due to their naievity. However you do want to

complain against the person who is trying to warn people about this naievity (and how this is endangering Islam). This means that you do not feel as much pain when Islam is crushed as much as when the idols that you rever and respect are injured. Inna lillahi wa inna ilayhi raj'eoon! If such is your condition then I really wonder who has recommended you to join our Jamaat. This Jamaat has been found only on the singular premise that after ending all reverences only the reverence for One God and His Prophet (pbuh) and His religion remain in your heart. After that if at all there are other reverences in you then they have to be subservient and under this reverence (of Allah and His Prophet and His Deen) and can never go against it. But still you are involved in other reverences which oppose and go against this real and actual reverence and therefore there is no place for you in our Jamaat except outside it.

3 In the reports on your activities I heard very little about adult education. I do not understand how more to clarify its importance before you. First of all I do not have any power over anybody and even if I have some power, this work cannot be taken forcibly from anyone. This is a voluntary service and it can be rendered only when you yourselves feel its importance and try to do it with the deepest feelings of love and devotion in your heart. I have mentioned the advantages and benefits of this (adult education program) before and also clarified its need before you. Now the educated people amongst you should reflect and ponder on how much part of their time (in terms of their mental and physical abilities) do they utilize for nurturing their own self and how much part of their time do they devote and sacrifice for God's work? If you calculate this then soon you will realize that you have

given the least and minimum part (of your self and your time) to God. Although your creed and faith (Iman) says that everything belongs to God. After accepting this if at all really your heart is now inclined and accepts the fact that God's right must also be fulfilled then to fulfill that right the minimum condition is to improve the condition of His slaves who are lying in ignorance, indifference and moral decay and to improve them you must devote some part of your time regularly.

4 Some people have expressed the thought that it is difficult for the general public to understand our ideology. This thought is not correct. You know that this Deen was understood by the Bedouins of Arabia and illiterate people who did not have knowledge about any book. Not only did they understand it but they even comprehended Deen with deep insight. As for the ones who acquired knowledge (of this Deen) they became the guides and leaders of the world. Then why do you suspect that the farmers, workers and common people of India will not understand it? My experience is that those have acquired bookish knowledge, cannot think straight because of which the simple straightforward things of this Deen also become difficult for them to grasp and we have to undertake long intellectual arguments to explain to them (some basic and fundamental issues of religion.)

But the common people understand this Deen to a large extent very easily as their thinking is at a natural level provided the person who explains them does so in any easy way and his own life is a personification of the things that he is inviting to and has faith on. If at all the masses will not understand the things that you present it will be only because of two reasons. First that you tell them such (complex and complicated) things that are

supposed to explained and taught to students of the Arabic Madrassas (who are adept with the intracacies of religion, theology, dogma, jurispudence and the semantics of the Arabic language) and secondly that you yourselves are not an embodiment of what you preach. (You do not practice what you preach). If your preaching is cleansed of these two things then you will see that the masses understand this Deen easily.

5 Some people have complained that when we tried to do the work of reform and propagation before the common people then some mischievious person gets up and says that these people are 'Wahhabis' and then after that no one is prepared to listen to us. The people who have presented this probably think this to be a very big obstacle in their path. However if the history of this word (Wahhabi) and this propaganda is understood for which this word was created then very easily a solution for it can be found. Actually in the 19th century because of some political reasons the Muslim governments of Egypt and Turkey and the rulers of India devised this word 'Wahhabi' to crush the reformist movements that were coming up in India and the Arab world. Amongst the useful formulae of propaganda is to give a label to the group that you want to defame and damge and then and all the evil things that you wish them to be associated with should be incorporated in the meaning of that special word. Then spread and propagate that word so much that wherever that word is used, then immediately for the audience all those evil things are instinctively visualized which you have associated with the word. Thus there is no need for long speeches and writings but in their place only uttering one word is sufficient (to damage and disparage that group).

Currently different parties have used this method for their propaganda. Words such as Mullah, Todee, Rudhiwaadi, Bujurwaa and other such words have been coined for this purpose and are popularized by circulation. A similar such weapon is usage of the word "Wahhabi" which some selfish governments invented for political reasons and then all the Muslim groups started taking advantage of it and branding (as Wahhabis) anyone they considered to be carrying out any kind of religious awakening in the masses or who would pose a threat to the achievement of their worldly objectives. Now the answer to it (being labelled Wahhabis by the mishevious) is not that you start denouncing (not accepting) your being a Wahhabi neither is it correct that you accept defeat and retreat where this weapon is used against you. But its remedy is simply to keep on leading a life as a Muslim and inviting people to follow Tawheed, Quran and Sunnah and ignore the people who call you Wahhabi. The definite and sure shot result of this strategy will be that now with the combined effect of your exemplary behaviour and their vicious propaganda, an entirely new meaning will be imparted to the word Wahhabi and it will be that Wahhabi is a person who leads a life as a simple Muslim and does not fight argue or debate with anybody. He has an excellent character, is honest in his transactions and invites people to the creed of Tawheed and following Quran and Sunnah. After that a person who desires to inculcate your noble qualities will never hesitate to approach you just because of the stigma of 'Wahhabiyat'. To the contrary it will attract him to you and he will henceforth seek out only Wahhabis wherever he stays (as he knows that Wahhabi stands for being an embodiment of good and virtue). However the people who do not like Islam (to be established and flourish) in its original state

will definitely shy away from you and will not draw closer. But you must not have any regrets for such who turned away from you and from the Truth.

RECOMMENDATIONS

After this session various recommendations were presented which had come from the different local units and members.

Amir e Jamaat himself read out each and every recommendation and briefly gave his opinion on it. The person who put forth the recommendation was then gave an opportunity to present his point of view in case he is not satisfied with answer of Amir e Jamaat. However such an occasion did not arise and all were satisfied with the answers of Amir e Jamaat. The summary of recommendations is presented below and the different comments which Amir e Jamaat gave after each recommendaton is also presented along side.

RECOMMENDATION 1

According to the earlier approved recommendation the proposed training school should be started immediately. If a permanent building cannot be onstructed right away because of war conditions then work must begin in a temporary building.

Amir e Jamaat:

This thing was discussed yesterday night in the Majlis e Shura. As a large building is not required for the secondary and high school classes hence the present building can suffice to cater to the proposal. However work should start as soon as possible albeit with certain

new extensions to the building along with some modifications. As far as raising a new building for primary school is concerned its preparations would continue, as earlier but it may take some time for the construction to start. The difficulties to raise a temporary structure cannot be easily removed.

RECOMMENDATION 2

A training centre must be arranged for the educated members of Jamaat.

Amir e Jamaat:

The secondary school and higher education institution that we propose to start contains a program for such a training centre.

RECOMMENDATION 3

Jamaat should make arrangements to provide Imams to mosques, teachers to the primary schools of rural areas and preachers to carry out the work of propogation in villages.

Amir e Jamaat

As far as the actual requirement (for providing Imams, teachers and preachers) is concerned which you demanded through your recommendation, our scheme to launch and run our own secondary and higher education institutions will fulfill that requirement. But I have a suspicion that behind this recommendation lies the effect of that noise and clamor that was being made since the last few years regarding the training of Imams and preachers.

There is a substantial group of people in our country who want to improve the situation that we find ourselves in but do not have that much insight to fathom and grasp the real reason for the deterioration in the situation and find the correct solution to bring us out of it. These people look at the ills and problems very superficially and think that these are the real diseases for which they suggest some cheap medications as a remedy and then start advertising them. Then these advertisements resound in the atmosphere, they captivate the minds of their audience in such a way that whenever someone thinks about improving the conditions then they immediately start demanding instinctively training of Imams, preachers and other such terms. I suspect that you gentlemen have also been influenced by this propaganda. If this is true then try to make your minds propaganda-proof. Just think about it. After all for what should the Imams of mosques be prepared? Do you doubt that the masjids have been deployed with unfit Imams only because suitable Imams cannot be found? Otherwise if good Imams can be arranged then the mosques of the entire country will grab them and very soon each mosque will become the heart-beat of Muslim society?

If the matter were that simple then what was the whole hullabaloo all about. Actually these incompotent Imams have not been appointed to the mosques on their own but we the Muslim community have brought them to such a level. The reality is that Muslims do not want those Imams who become real Imams (leaders) of their locality and make the masjid as the focal point of Islamic life. These Muslims with a bad temperament, with indifferent attitude to religion, deep in moral decay and having a materialistic and hypocritical attitude towards God makes

them like (only) such Imams who are weak and who live in the mosques, eat the food offered to them (by the faithful) and do the job of leading the prayers in a manner as the people desire. By way of analogy the problem is not that the body (ie Muslim society) is alive but the problem is that the heart (ie mosque) in the body was damaged in some accident and therefore it is the heart (ie mosque) that has stopped functioning.

Thus the real prognosis of the ailment is that the body (Muslim society) has become cold and unresponsive and has therefore made the heart also cold and lifeless.

If your objective is to prepare the kind of professional Imams (who work only for their remuneration) that the currrent society demands then please let it be clear that we are not in the business of preparing such professional Imams. If you want to make real Imams which are required by a vibrant and flourishing Muslim society then please understand that such a live and vibrant Muslim society does not exist. Putting it metaphorically, preparing real and genuine Imams (who do not serve for the sake of salary and perks but as a divine and sacrosant responsibility) for the society in its current state would be like preparing the groom even though the bride is not as yet even in the womb of her mother. The students that we will prepare in our schools will InshaAllah go on to usher in that strong and vibrant Muslim society. Naturally the ones who invite people towards reform and the formation of a new flourishing society will acquire leadership of that society. And the mosques of such a pulsating, lively society will become their hearts and nerve centres and their Imams will become the entire locality's religious and political leaders at the forefront with clean character and having the upper hand in public service and public life.

You have a similar misconception about the preparation of students studying in schools. It is not the case that these people are desirous of true Islamic education and there is lack only of trainers but the real difficulty is that people do not have a desire for true Islamic education. Their only motivation is to produce knowledge workers capable of earning wages and hence it is not our job to provide such a service. But if your objective is to prepare such Muslims who can mould future generations according to Islamic ideology then before preparing such Muslims try to create a realistic demand for them. In the same way the meaning of preparing people for the work of propagation (of Islam) is not clear in your minds. Do you want some people to be taught the art of propagation (of Islam) so that we provide the different Muslim social and welfare organizations in the country people who do the work of propagation but like a salaried professional. If this is not your objective then what is the need for continuously suggesting the preparation of such preachers doing propagation. The education that will be imparted in our schools and the spirit imbibed therin will be sufficient for this purpose and wherever these students who pass out from our institutions settle down and work, their morals, their dealings, their speech and character will be a means of propagating the religion of Truth.

RECOMMENDATION 4

The members of Jamaat and their children should marry only religious boys and girls.

Amir e Jamaat:

This is not something that can be presented as a recommendation. This is a logical and natural outcome of developing a real religious sensibility. In whatever person this sensibility develops not only will he not have marital relations with such people who have turned away from Deen and who are morally degraded but will not even like to keep such people as his friends. And if there is a person who claims to have religious sensibility but when the time for marriage comes prefers (girls with) wealth and worldly possesions instead of looking at (her) Deen and character then his claim is either fraudulent or he has a misconception about himself. God forbid if such people are found in our Jamaat then they must definitely be told that there is no place for you here. Because such actions give the impression that you lack in the required sensitivity towards Deen and your values are still very materialistic. Thus to present something which is an integral part of religion as a recommendation and then to implement it in the form of a Jamaat resolution according to me would be the same as passing a resolution in our ijtema that all members of Jamaat must offer Salat. Just as we expect the members of Jamaat to offer Salat (without any recommendation or resolution), in the same way we definitely expect that in their close relations, their friendships and all their other relations, unblemished and good character will be accorded the first priority (when it comes to the question of marriage with a particular person) compared to all the other things (like wealth, family status etc).

RECOMMENDATION 5

Every member of Jamaat must be given instructions to withstand physical hardships.

Amir e Jamaat:

If the purpose of your recomendaton is that Jamaat should have parades and exercises and make arrangements for the military training of its cadre then please note that it is totally against our methodology and if the purpose of this recommendation is that people should be prepared to tolerate physical hardships (induced) by artifial means then this is absolutely futile and of no use. Please understand that there are many things in life which are necessary but if each one of them is made the ultimate objective or our primary aim for which people are motivated, extra efforts and arrangements are made then not only would our efforts be scattered and loose focus but with these countless small objectives, people would start loosing interest and their attachment with Jamaat will not continue for a long time. On the other hand if peoples vision is focussed on some great objective and its love is ignited in the hearts of people then people would work for all such things which they feel are necessary for the attainment of that objective and for different works they would not be required to be motivated separately.

I request you to exercise all efforts for igniting the love in your hearts and in others about the objective of Jamaat that we have now presented and towards which you yourself were attracted.The arrangement for the physical efforts that are required thereof will then take place spontaneously and automatically. If it demands tolerating hardships then even the people who have been brought up with a lot of love and care will bear all the

possible hardship for the love of their ideology and its objectives. If it demands learning some craft or acquiring some skill then the people imbibed with love in their heart for Jamaat objective will run towards it. For this work no external motivation would be required and the progress of the movement (Jamaat) would create new requirements and as the Jamaat progresses through different phases, those requirements would be quite well known and also be presented to you. Thus you would somehow be forced to cater to those requirements and all this would happen in a very natural way. But if we try to create a demand for something in our Jamaat prematurely and artificially and if we run a campaign to popularize it then it would not yield any results. However (if you still try to create that thing artificially then) as a formality the work will begin, done half-heartedly and then slowly come to an end.

RECOMMENDATION 6

In order to expand the work of Jamaat, a district wise list should be prepared of all those people who subscribe to the Jamaat periodical 'Tarjuman' (this information to be extracted from the sales registers in Markazi Maktaba) and then this list to be provided to each district and its adjoining zillas.

Amir e Jamaat:

For a long time I myself have been feeling its need but the number of staff working for our Maktaba and our periodical Tarjuman is so less that they cannot be burdened with the work of preparing these lists. However if 2-3 people from the members of Jamaat stay here (after the ijtema) then this need can be fulfilled easily.

Note:- On this appeal some people offered their services of which 2 people were instructed to extend their stay and complete this task.

RECOMMENDATION 7

Literature must be translated into English and other languages. Also we must at least publish one section of our magazine Tarjuman in English or come out with a new English periodical.

Amir e Jamaat:

Undoubtedly it is important. But we have not found a suitable person yet for the translation into the English language. For other languages some or the other arrangement is being made about which you will come to know through the report of Qayyime Jamaat.

RECOMMENDATION 8

Simple literature must be prepared for women and children.

Amir e Jamaat:

As far as the literature for children is concerned this need will be fulfilled to a large extent by the curriculum of our proposed schools imparting primary education. However the question about literature exclusively on women issues and topics is especially important and for this we must take the help of ladies themselves. The members of Jamaat must pay special attention to try and make the women of their own families like themselves. InshaAllah some women will emerge out of them who

will prove to be quite useful in spreading this message amongst others.

RECOMMENDATION 9

Jamaat must exert efforts to compile correct Islamic history.

Amir e Jamaat

This is included in the project of our Research Academy which InshaAllah we will shape in a practical way after we compelete our scheme for opening a school.

RECOMMENDATION 10

Simple literature for circulation amongst the masses and non-Muslims should be prepared and also we need to develop contacts with villagers.

Amir e Jamaat

Undoubtedly there is little in our literature for the masses and non Muslims. The reason for this is that till now the work of producing literature is being carried out only by a single person who has a special ability to write for the educated people ("translator:- the person being Syed Abul Ala Maududi). Now we want the people who have writing skills to retrospect and determine for which class of people and which kind of topics they can write and then start putting their abilities to use (by producing literature) in a practical way. As far as its printing is concerned even our own Maktaba can print them (the literature prepared by new people other than Maulana Maududi) which can be qualified to be Jamaat literature. As far as printing those books (with topics) which bear a

close resemblance in some or the other way with our message, then some members of Jamaat can come together and establish publication houses at different places or they can develop contacts with those publishing houses which some members have already established.

The best way to develop contact with the masses is the one that I have presented and which is in the form of imparting adult education. Regards the question of working in the villages, then I have said so on numerous occasions and also written about it, that this work is only for those who have that special ability and do not qualify for more valuable work. Everyone getting up and heading for the village is not only foolish but also like flowing with the tide. Similarly if a person who can do more valuable work other than touring village after village merely because this work (of working in the rural areas) is now popular is the wrong use of ones ability and (I dread) instead of getting reward from God there is a danger of being questioned about it. However those who possess the capability to make the villagers understand and who have an inborn attachment for this work they must definitely pay attention to this work. But for this; it is not right that a party or band of people move from one place to another touring different villages and come back. But its correct method is that you choose one village and do work in it for a long period of time till some people from there start sharing your views and transform themselves in terms of morality and are competent enough to be called the workers of our movement. After this use them to do the work of reformation and propogation in their own localities in the same way.

(* **Note:** The work to prepare the curriculum for adult education and to select the useful portions of curricula

prepared by other institutions of the country has been taken up by Muhammad Shafi Sahab, 92-Ahata Ahsan Ali, Ghaziabad and Sayyad Naqi Ali Sahab -Darus Salaam Pathankot)

RECOMMENDATION 11

It is suggested to start Markaz at some (other) places.

Amir e Jamaat

It would be better to keep this recommendation to open branch offices of Markaz on hold for some more time, because right now we must concentrate on harnessing all the powers of our Jamaat, our resources and useful people to empower the existing Markaz. Then later on (once the Central Markaz gains sufficient strength) whatever branches of Markaz will be established in different parts of the country InshaAllah they will be quite useful and will perform the dual task of both empowering the Markaz and at the same time deriving power from it too. But right now if our members and our Jamaats in different zones concentrate on making branches of Markaz then the result will be that our power will be scattered. (Then) neither would the real Central Markaz be created neither would the branches of that Markaz acquire some useful shape. By this I do not mean that you even stop thinking and planning wherever you all see the possibility and opportunity to open Markaz branches. It is better that you are always aware of all aspects (of opening the Markaz branch) and when the opportunity arises to establish the Markaz branch then you already have done the planning and have some well thought out schemes in mind.

RECOMMENDATION 12

Markaz must be located in some central location of the country.

Amir e Jamaat

A place becomes central (automatically) when the Markaz is located there. Now it is better to leave this question and address it some other time. When once we have decided (earlier) together that we have to work here only (Translator: the Markaz was located in the premises of Darul Islam Pathankot East Punjab and some people felt it should be in some bigger and centrally located cities like Lahore or Delhi) then there is no point in raising this question again and again. Besides we have realized by experience that these sort of recommendations only come in the form of a desire (and have no concrete basis and are not based on ground realities). However neither can people reside in desires and wishes neither can a book depot nor can a printing press be run established through hopes and wishful thinking. These things require space and rooms which are both available here to some extent.

RECOMMENDATION 13

Jamaat should design a practical scheme for the development of women in Jamaat and offer them the relevant guidance.

Amir e Jamaat

This question is really important for us as to how should we carry along our women with us (and carry out our work amongst them). It is obvious that as long as the women are not with us then 50% of the population will be

permanently separated from us and that 50% population (the women folk) will also be the one in whose laps the remaining 50% population will be nurtured. Hence for the progress of our Movement it is very important for us that both men and women join us equally. But this job is not so easy for us as it is for other movements and parties. The other movements bring their women in full public display by teaching them the lesson of freedom and prepare them to struggle with the men shoulder to shoulder. But we have some constraints while working with women imposed by the restrictions of the Islamic principles and the limits prescribed by the Shariah. This is the only reason for us to encounter certain difficulties under the present circumstances. If you ask me today the best way to spread the message of Jamat among women is that our friends and well wishers should spread the message and invitation of Jamaat amongst their (own) mothers, sisters, daughters and other women in their family and influence them through their own character. The educated women should be made to read the literature and teach the other women who are not so educated. If efforts are made in this way for a long time then a large number of women will start sharing our thoughts and we can hope to get some women workers and cadre for Jamaat who will spread our thoughts and exert their moral influence to other homes in the neighbourhood. However kindly take special precaution not to give membership to women merely because they are the wives or relatives (of members of Jamaat). In matters pertaining to Jamaat it is not correct to utilize ones relation (to be granted membership and entry into the Jamaat) else a lot of wives will join the Jamaat along with their husbands and become unproductive and useless members of the Jamaat without having any real change in way they think and the way they lead their lives.

Please do the work of spreading the message of Jamaat in your homes in the same way as you do outside and persevere continously with patience so that the ideas, the way of thinking, the whole perspective changes and you find real and genuine change in the morals and character of your wives and the other women of your family which is a pre-requisiete for spreading the work of Jamaat. Just as we do not allow men to join Jamaat without getting a proof of this change and stability in the same way we also do not want the women to join us (without fulfilling the desired norm for entry into Jamaat).

RECOMMENDATION 14

To make arrangements for financial aid to those who gave up their means of livelihood (job and business) by quitting the unIslamic way of life and unIslamic source of income.

Amir e Jamaat

Undoubtedly the ones who after accepting our creed and ideology leave their existing means of livelihood from unIslamic sources deserve our help as much as possible. And we are morally obliged to do so but only at a personal level, not at the level of Jamaat. It is not correct to make some program in Jamaat and make Jamaat responsible for their provision. Jamaat cannot do anything other than clearly pointing the difference between Truth and falsehood before people and develop a sense of the (halal) permissible and (haram) prohibited. It is ones own responsibility to accept the Truth and then desire to move away from falsehood, to quit the haram and acquire sustenance only from the halal source of income. By way of analogy please understand that if some Jamaat

propogating high morals advise people to leave promiscuity and observe marriage; then it not the responsibility of that Jamaat to also open a marriage bureau. Hence there is no reason for a Jamaat propogating the Truth to be burdened with the responsibility of providing employment for people just because they are guiding people to leave the forbidden source of income and acquire the permissible means. However it is definitely the moral responsibility of people of such a Jamaat that while they themselves try to avoid the forbidden means and search the permissible means of income then along with that they should also help other such people who like them are struggling for this same purpose. As a Jamaat what we can do at the most is to provide information regarding some jobs and trades to the people who want to lead a halal way of life. In the same way we can also try to establish contacts with different members of Jamaat who want to establish some industry or a run business scheme provided they keep us updated on their manpower requirements.

RECOMMENDATION 15

Some special steps must be taken to invite the Sajjadanashins and Peers (religious chiefs of the Sufism order/mysticism school of thought) towards Jamaat because each is capable of pulling thousands of his followers along in case any accepts and joins Jamaat.

Amir e Jamaat:

There is no doubt that this group of people is very influential in our country and lakhs and crores of people are associated with them. But there are very few people amongst them who are really God-fearing, upholders of

Truth and who do good work. A substantial number of them are misguided and the worst in turning away from God. They have not only stopped listening to the Truth but have also sealed the ears and hearts of their disciples and the ones who rever them. There is no use of inviting them towards Jamaat as they will not accept the Truth and will never agree to give up their demi-Godly status. In fact it can have quite an opposite reaction and can be likened to throwing stones at beehives and provoking them to attack. Instead of addressing the Peers and Sajjadas directly try to spread the correct religious thoughts and ideas in their circles and amongst their disciples who rever them, keeping in mind their weaknesses (in terms of the overbearing and unwarranted devotion and status they accord to their mentors) by taking the necessary precautions in your method of propagation. The magic charm of these Peers will be broken eventually. If it does not break through us then communism will definitely break it. But we hope and pray that their stranglehold breaks through us because if it breaks at the hands of communism then Islam will also be crushed along with these Peers.

RECOMMENDATION 16

Amir e Jamaat should tour the country along with some selected people for spreading the message of Jamaat.

Amir e Jamaat

I was already thinking about what has been suggested in this recommendation since a long time. However right now I am having too much workload of Markaz on me. Also my health has been indifferent since a long time which is why I could not put this (recommendation) into

practice. I am waiting for the workload of Markaz to reduce to a level where it can continue without me and that my health also improves so that I may be able to tour different parts of the country.

RECOMMENDATION 17

Jamaat should adopt the style of (late) Maulana Ilyas Sahab for carrying out the work of propogation amongst the masses.

Amir e Jamaat

I have already presented my thoughts on this before. I do not want to say anything against the method of propagation of the late Maulana. Those who are satisfied with his method of doing work may join the ranks of his Jamaat and his workers (Jamaat e Tabligh) and this too will be something virtuous. But I do not think that the method of work we have adopted as Jamaat e Islami should be mixed with the methods of other Jamaats. Let me state that of whatever I know of them, I am not satisfied with their method of propogation. Definitely this method is not helpful for those who have the idea of total revolution that is in front of us.

RECOMMENDATION 18

Jamaat must organize a congregation of all the Ulema (scholars) of India and present the message of Jamaat to them.

Amir e Jamaat

This is a hypothetical suggestion which no practical person can entertain. If anyone of you wants to

experiment by himself then please go ahead, I will not stop you. But I myself cannot take any such step. I am not saying so because of ego issues but only because I consider it to be quite futile and I do not hope to derive any useful result thereof. As far as the extent and span of our message is concerned I know that it has reached the Ulema and most of the educated people of this country. If a person is satisfied with its correctness and truthfulness then he can accept this message without having to go and meet him and presenting the message in person before him. You should not expect someone to remain passive after accepting the Truth and listening to the voice of Truth merely because he was not approached personally with the message of Truth.

RECOMMENDATION 19

The Ulema in our Jamaat should tour the local units of Jamaat in their surrounding areas and try to keep them active.

Amir e Jamaat

This recommendation really calls for attention. The Ulema who have joined this Jamaat must themselves realize their responsibility and must always take out some part of their time for this work and keep touring their surrounding areas and keep the local units active. But I want these kinds of works to be carried out voluntarily instead of doing them after receiving orders. The service done of your accord and with your heart and soul is far superior to the one carried out only by a sense of responsibility. My entire effort is to motivate people to do work that they love and like to do and create a sense of responsibility in them so that they evaluate their own

strengths and abilities and try to utilize them in the way of Allah in the best possible manner on their own accord without any external pressure.

RECOMMENDATION 20

To try and spread the work of Dawat and Tabligh (Propagation and Invitation) outside India

Amir e Jamaat

This thing too was before us from the beginning and if it were not for war conditions then we would have definitely initiated something or the other. Right now we have established Darul Arooba for this purpose in that we prepare literature in the Arabic language and try to send it to the Arab countries. After the war ends InshaAllah we will start publishing Arabic literature and will publish a magazine too in Arabic. Then after some literature in Arabic is prepared I myself plan to go for Hajj with some people of Jamaat and try to spread this message to the Hajjis who have come from different countries. In this way we hope that we will get a chance to establish contacts with some good people abroad and some avenues would be opened to do wok on a much wider and bigger scale. In the same way we are also struggling to make English as a means of publicity so that an international language becomes a means of our propagation.

RECOMMENDATION 21

Besides Jamaat literature other good literature should also be kept In the Maktaba (bookshop) of Jamaat.

Amir e Jamaat

This recommendation had come in the ijtema of Delhi and at that time this work was given to Maulana Masood Alam Sahab, that he tries to filter out books from Urdu literature which presents a correct religious point of view and which can be considered to be good literature from the perspective of our objective. In this regards he worked very hard and reached the conclusion that there is a paucity of such literature in the Urdu language. Since a long time the correct framework of Deen has been absent and things which misguide the reader have unknowingly entered whatever good literature we have currently. Hence we take a lot of precaution in publishing other books from our Maktaba. We cannot hope for the correct type of Islamic literature till the influence of our propagation expands and spreads among the educated elite of this country. However we will still try to acquire the non-Jamaat books according to a small list prepared by Maulana Masood Sahab.

RECOMMENDATION 22

The curriculum that has been prepared for our schools should be published as soon as possible.

Amir e Jamaat

We are tracking this. But after the syllabus is prepared it is the job of our religious schools affairs co-ordinators Maulana Amin Ahsan Sahab and Gazi Muhammad Abdul Jabbar Sahab to take a decision whether it is worth publishing,. Right now it has been decided that it should not be published immediately as soon as it is prepared. Rather we should first implement it and check if the

results are as per our expectations. And only then should we bring it in to the public.

RECOMMENDATION 23

You have put a condition for admissions in our schools that the parents must not only agree with our ideology and objective but also promise to make their children follow our ideology. This mandatory condition must be removed and admission should be opened for the common children so that a large number (of students) can come in our schools and we get an opportunity to influence their minds and character.

Amir e Jamaat

This (mandatory) condition has been put after a lot of deliberation and all the aspects were analysed before a final decision was taken. Undoubtedly it appears very convincing to allow all kinds of children in our schools and we influence them with the effect of our education and training to such a degree that their creed and behaviour is in consonance with our school of thought. But if you analyse deeply then you will come to know that we will not be able to benefit much using this method and the benefit accrued will be less than the loss we will suffer in terms of committing our time and resources.Nowadays people are educating their children only to earn money. If at all they have some interest in religion then is only to the extent that their children become observant of prayer and fasting and acquire some religious knowledge. Beyond this it is very difficult to convince them to become attached to some kind of religious activity that may become an obstacle to their worldly pursuits even if they were to be achieved through prohibited (haram) means. If

these sorts of people send their children to our schools then their aim will be to gain benefit from our hard work by giving them a better standard of education (in our schools) as compared to other schools for the initial few classes. After this they will remove them from our schools and put them in government schools. They will then make them appear for exams and in a way sell them at the hands of Satan for a few petty rupees. A substantial number of students in spite of being influenced by our education and training will go on the same way because of parental pressure and very few students at the most 5 % may emerge (from our schools) who remain steadfast enough to make our objective as the aim of their lives and do not sway away from the right path by their parent's pressure.

The question is why should we expend our abilities and hard work on those 95% boys which will not provide any benefit to our Deen and in fact nurture evil in order to gain those 5%? Then the kind of efforts to sway these 95% students from the true path, the kind of pressure they will be subjected to will definitely weaken their determination to continue on the path of Truth. They will be threatened to be expelled from their homes and their school fees would not be paid (by their parents), their own folks will trouble and harass them so much so that even students with very good temperament and firm determination will retreat in the end after accepting defeat (and start favouring evil). This will have a very negative impact on other students and these negative examples (of how such good students could not withstand the pressure from the forces of evil and eventually succumbed to it) will weaken the moral strength of other students. Also we do not want our schools and the climate it is trying to evolve to be perpetually under threat. We want that from

the very beginning parents should know the purpose for which we want to prepare their children and they themselves also wish to prepare them for the same objective. We do not care even if we get very few such children. If you get 5 such acres of land which is completely in your possession it is better than you getting thousands of acres but every time there is a fear that from a substantial portion of this land the green harvest that you have prepared will be snatched away from you. But don't think that in India there will be very few parents ready to give (us) their children for the sake of the objective of Jamaat. And that this number would be so meagre that it would be insufficient to even run a school with them. I would estimate that even in such unpleasant conditions there are a lot of people in this country who are prepared to put their children in the way of God and will not care whether their children will get worldly benefits or not. However we will create an exception to our condition (that all students to be enrolled should have their parent's approval) for such students who come to us after revolting against their parents in matters of Deen and are not prepared to ruin their Hereafter by following the wishes of their parents (who want them to study in the ungodly institutions and tread the path of evil). This is the only situation in which revolting against parents is not only permissible but becomes obligatory. And for such students we will not compel them to seek admission only upon getting their parent's approval.

RECOMMENDATION 24

Every member of Jamaat must purchase the periodical "Tarjumanul Quran" and "Kausar".

Amir e Jamaat

Maybe you are unaware of the fact that you live in a country where the moral condition of people is such that in spite of working selflessly and altruistically no person can escape the allegations of selfishness and suspicion of wrong doing. In spite of taking all precautions I have been mocked with names such as "Bookseller"and "Merchant" only because all the books are sold in our book depot. Now do you want to make these allegations stick? Please do not even think about such recommendations neither spell them out in public. Members of Jamaat must have full freedom to purchase or avoid purchase of both 'Tarjumanul Quran' and 'Kausar' There is no reason to make its purchase compulsory. However to be abreast with the activities and thinking of Jamaat; its reading is necessary but it may be sufficient to obtain the same from anyone who has already purchased it.

RECOMMENDATION 25

Every member of Jamaat shall deposit his Zakat with the Bait ul Maal

Amir e Jamaat

Regarding this matter I have already given instructions regarding the comments on the reports and I hope that whatever instructions have been given shall be strictly followed.

RECOMMENDATION 26

Every member shall present his income and expenditure details to the Amir of his local unit.

Amir e Jamaat
We cannot demand this of our members because of Shariah restrictions as the Prophet (pbuh) did not do it.

RECOMMENDATION 27
Every member of Jamaat must save 4 annas per day for Bait ul Maal

Amir e Jamaat

We do not have the right to impose any such restriction because of Shariah restrictions and also because no other kind of Infaaq (spending in the way of Allah) was made compulsory during the time of the Prophet (pbuh) other than Zakat and other obligatory donations. Actually the benefit of 'Infaq fi Sabi-lil-lah' (spending in the way of Allah) is lost if it is made compulsory. To whatever extent it was required for the collective needs (of society and Deen) Allah Himself has made it compulsory on every person according to his financial capacity. After that it is left entirely up to the person's attachment with God and his yearning for charity and good and his inclination towards the religion of Truth. Thus the amount a man spends in the way of Allah is proportional to his attachment to God.

It is one of the specialities of Shariah that it has demanded very few pious deeds by means of mandatory regulation and a lot of good deeds have been kept outside the limits of legal stipulation so that man adopts it on his own free will. Man's moral and spiritual progress in this world as well as his success in the Hereafter completely depends on the good deeds done voluntarily. If you keep this in mind then instead of thinking about such suggestions you will encourage and nurture such emotions

in yourselves and your cadre through which one is prepared to sacrifice his time, his wealth and his abilities for the sake of God and His Deen.

RECOMMENDATION 28

Jamaat cadre having vocational and technical skills should teach them to the other cadre (to help them gain employment and sustenance) and others having financial power must help out others by employing the poor members of Jamaat (at their workplace or in their business)

Amir e Jamaat

To recommend these kinds of things as something to be done on a permanent basis exposes us to the risk of getting diverted from our objective and its struggle towards other smaller things which will then start becoming our real programme. Hence instead of bringing such recommendations in public one should try to create this spirit in the members of Jamaat that they must always be at the forefront of helping out each other in whatever way possible.

RECOMMENDATION 29

For the publicity of our literature Jamaat must give advertisements in newspapers and periodicals and put up bookstalls in the different public meetings of various political and religious parties in the country.

Amir e Jamaat

Our experience has been that every newspaper and periodical is catering to its own particular market of

people who share their views, ideas and ideology. If we advertise our books in such newspapers and periodicals which are appealing to a particular market in a way that is divergent from the way of Jamaat then there is little possibility of getting any customers (increasing our demand) which can even compensate for the expenses incurred for our advertisement. Hence we must first spread our periodicals with patience in our own circle of influence. By the Grace of Allah our literature has carved a niche on its own. Along with this if our members and the people who are interested in our thoughts and our sympathisers also keep on trying (to spread our literature) then InshaAllah we will not feel the need for advertisements.

Regarding putting of stalls in conferences, it is more appropriate that the local unit from that place or the nearest local unit shall put a stall in the area in which the conference will take place there. It does not befit the Markazi Maktaba that people from here try to reach every public meeting in the country with books and literature.

RECOMMENDATION 30

Attention should be paid to the previous writings in Tarjumanul Quran which have not yet appeared in the form of books. Besides this the objections and questions that have been raised against Jamaat e Islami and the answers to which have been given in Tarjumanul Quran should be compiled and published in the form of a book.

Amir e Jamaat

Regarding the first part of the recommendation let me clarify that we would have published these books had it not been for the war conditions. We are waiting for

restrictions on the printing paper to be reduced so that we can print everything immediately which have been held up till date.Regarding the second part let me confess that I too feel its need. But because of lack of manpower this work could not be done. If somebody can collate the objections (that have been raised against Jamaat e Islami) and then their answers that appeared during the past 4-5 years in the Tarjumanul Quran and sends it to me then it will be easy for me to edit and rearrange them. And I will try to also incorporate the objections that reached me verbally and the answers I gave them. We hope this will prove to be useful to Jamaat.

RECOMMENDATION 31

Different suras of Tafheemul Quran should be published in the form of separate booklets.

Amir e Jamaat

Till date whatever has been published in Tarjumanul Quran from Tafheemul Quran is only targeting the intellectual class. I will have a look at it once gain and try to get convinced if it can be published for the general public. Right now if somebody wants to benefit out of it then he may use the parts that appear in Tarjumanul Quran

RECOMMENDATION 32

Jamaat must undertake the recompilation of Islamic sciences and start preparation of Islamic literature according to the situation of Muslim countries.

Amir e Jamaat

The first part of the recommendation is included in the scheme that an academy be established which will carry out that work. The second part will InshaAllah be put into practice to some extent through Darul Arooba. But it is very difficult to produce separate literature for different countries according to its political, social, moral and intellectual condition.

All global movements start from one place initially and the core principles of that movement are first presented, explained and put into practice depending on the local conditions. When the effect of this movement reaches other countries the people who are influenced by that movement then themselves start producing their own literature according to the local conditions. This method has also been adopted by the Quran. Hence instead of producing separate literature for each country according to its conditions it is more appropriate and practical that we produce literature from our Markaz only for that country keeping in mind the peculiar conditions of that country. Later on the same must be translated into other languages.

RECOMMENDATION 33

Instructions should be given to members of Jamaat to avoid futile arguments and getting involved in meaningless and worthless things.

Amir e Jamaat

This work has been going on ever since the formation of the Jamaat. This thing is mentioned in the constitution itself and I always emphasize it in my speeches and writings. But to stop it formally by giving orders may prove be more harmful than beneficial. The mentality of

people will change slowly and then the old way of thinking shall give place to new way of thinking. This disease (of futile and worthless arguments and debates) will slowly keep on reducing by itself.

RECOMMENDATION 34

Article 4 of the constitution should be strictly implemented and members should be expelled from Jamaat who do not follow it.

Amir e Jamaat

We have been practising it (the creed mentioned in article 4 of the constitution) ever since the Jamaat was created. If at all there has been some relaxation regarding its implementation then it is only because of the absence of the Department of Tanzeem (Organization) As we did not have enough resources to examine the moral and realistic condition of our members. But now as the organizational work has being officially launched and so we are implementing the constitution with full force and are not giving any concession to anybody. Amirs of local units must help us in this regard so that there is no weakness in the discipline of the Jamaat.

RECOMMENDATION 35

Every local unit of Jamaat must compulsorily address the students and general public at least once a month.

Amir e Jamaat

Although this recommendation is useful but right now we cannot accept it because at a lot of places we do not have such cadre who can be given the responsibility of

giving public addresses. In those places where such members are present then the respective local Ameer must pay attention to it. But before implementation it is necessary for the local Jamaat to intimate Markaz about the people whom they want to utilize for delivering public speeches. The local Jamaat must first test their oratorical ability and also send us the necessary report about them to assure us that Jamaat will not be misrepresented by giving them the responsibility of public address.

These recommendations continued till the 7th Session. After that Amir e Jamaat told Maulana Amin Ahsan Sahab to address the Jamaat.

SEVENTH SESSION

8 Jumadul Awwal 1364 Hijri 21st April 1945
after Salat uz Zuhar

Speech: Maulana Amin Ahsan Islahi Sahab

REVIEW of Reports

Gentlemen,

I have an unpleasant responsibility in your ijtema. I have to review the reports that you presented. I have to point out their deficiencies and warn you about your mistakes for the future. I have to neglect the good and helpful aspects of these reports and only look for any faults and shortcomings in them. Maybe most of you may not like this fault finding but I have to perform this obligation anyway. Although I am happy that Amir e Jamaat has already reviewed your works at suitable places and has also given you the required instructions which has made my work easy to some extent still I also wish to draw your attention towards certain things.

The Compilation of Reports

I want to first draw your attention to the compilation of your reports. The reports should not contain any unnecessary things at all. While preparing them, you must consider that their objective is only to find out your situation, what are the conditions there, what are the possibilities to spread the objectives of Jamaat? What is

the condition of your cadre? What kind of sympathy are your sympathizers extending and what is the intensity and nature of the opposition you face and the obstacles you encounter? These are the kinds of questions towards which you must pay full attention. Markaz and the members of Jamaat would like to know these sorts of things from you. Besides this, the unnecessary things that you write in your reports also wastes time and a lot of good and useful things do not come forward. There should particularly be no trace of praising ones own local and personal conditions or some selected people. It is true that to prepare this kind of report in which all the necessary things are included and all the unnecessary things are eliminated is not easy. But if you inculcate the habit (to write) only that is relevant and avoid self praise and feelings of considering others to be inferior and reporting with exaggeration and in an artificial way then your work will become very easy and the real objective of these reports will be achieved in a better way.

The trouble created by admitting ones shortcomings

This time I have observed something special in your reports and that is you are overwhelmed with admitting your shortcomings. If a person admits his mistakes honestly, then it is habit that is liked. But it also has a dangerous aspect to it that we should be aware of. There is a fear that it may become your habit and the awareness of performing your obligations must not be buried under it. The second fear is that sometimes one develops a sense of arrogance even in humility and it would qualify as a big vice and sin and therefore it is our heartfelt desire that Allah save every Muslim from such arrogance.

If a person has understood a thing to be the Truth then it is his responsibility that he endures all kinds of hardships and calamities for it. If a person's sense of honor is not hurt upon watching the Truth being destroyed then he is in one of the following conditions: either the real value and importance of the Truth has not yet dawned on him and it is the lack of knowledge and wisdom or his heart is filled with fear of falsehood and his heart is still not cleansed of sin, vice and corruption. The first thing that one should expect of a reasonable and sane person is that he can never agree to see the Truth being oppressed and crushed. That person lacks the gem of humanity – It is regrettable that he (such a person) is born and even more regrettable is that he continues to be alive. If a person lacks knowledge then it is his responsibility to increase it through the Book of Allah and if he lacks courage then he should pray to Allah that Allah grant him the Grace to practice and relieve him of the diseases of cowardice and fearfulness.

The formation of Jamaat e Islami will become meaningless if we lack in knowledge (about Islam) and courage and we try to hide our shortcomings under the guise of accepting our faults. The objective of publishing our literature is to present the Truth openly before people. We have adopted the collective system of life because strength gathered by unity and togetherness helps in removing each others weaknesses and creates a kind of energy and vitality which is required for the service of Islam. Now it is your job to create the zeal of acquiring knowledge and establish the blessings of collective life. But we are highly surprised to note that people want even their own responsibilities to be discharged by Markaz. For them Markaz must not only create knowledge in people

through literature but also discharge their portion of deeds by becoming their hands and feet.

The people who think in such manner must realize that no one else but them is going to do their work – and the work will not be completed merely through wishful thinking but by carrying out that work in practice. I do not know of any magic mantra that will complete our work merely by blowing some air sitting here. We can elucidate the Truth and complete our role in it but to create courage in others for the Truth is beyond our capacity.

Some people also want that the speed of progress of Jamaat should be increased and to achieve that: Jamaat should join some fast moving Jamaat no matter which direction that speed takes you. The people who entertain these thoughts are also quite far from the temperament of Jamaat. They should read the literature of Jamaat carefully so that the confusion in their minds is cleared. Not only do we need speed but we also need the correct direction. We feel that it is better to remain motionless facing the correct direction than speeding towards a wrong direction. It is foolish to feel envious of the person who is speeding in the wrong direction and it is disastrous to imitate him. It would have been better for the people who encounter such thoughts to test the fast moving Jamaats for a few more days before joining Jamaat e Islami. If they had joined us after that then they would not have been so problematic for us.

WELCOMING THE OPPOSITION

We are happy to note that the fear in our members of being opposed is reducing to a large extent. People are now developing the courage to confront obstacles and move forward. This is the blessing of life under Jamaat

and the appearance of this blessing is proof that our life under Jamaat is proceeding in the right direction. One must realize that it is not enough to reach a state where we do not fear the opposition on the path that we have begun walking. This is just the first demand of this path without which you cannot take a single step on it. The real requirement of this path is much more, which is that we inculcate an attitude of welcoming the opposition. The law of Allah tests a person in whatever path he chooses, be it of the Truth or falsehood and the identity of the path of Truth is that it is full of trials and tribulations from the beginning till the end. Just as a clever student of mathematics becomes happy upon seeing a difficult question as he has one more opportunity to test himself; similarly a Muslim who has true determination feels happy on facing some new trial as he now has one more opportunity to prove his faithfulness towards the Truth. Flickering lamps may undoubtedly be extinguished by the blowing of winds but the smoldering cinders of an oven get inflamed even more with gusts of air. Just as an oven of fire makes the wet logs of wood part of its fodder instead of trying to escape from them, similarly instead of getting crushed by the opposition you must develop the capability in yourselves to extract your power and nourishment from them. Unless we develop this capability we cannot hope to perform any good service for the religion of God.

The opposition that you have mentioned is of various types but (let me assure you that) there is none (amongst them) worth fearing. This opposition has been created automatically in this world whenever there has been a struggle for the service of the Truth. Quran has taught us that the creation of opposition is exactly according to the

wisdom of Allah. This is the criterion for differentiating between a true and false believer and the only way to secretly test how man uses his power of freedom of choice (to do good or evil). Hence there is no need to be dejected with this opposition. However we must pray to Allah that He keeps us steadfast on every occasion and protects our faith and determination.

ANSWER TO A QUESTION

A common question posed by the members is that "when the invitation of Jamaat e Islami is completely according to the Quran and Sunnah: in fact it is an invitation for practicing the entire Quran and Sunnah and in spite of all their efforts the people who oppose us have not been able to prove anything in it that is against the Quran and Sunnah, then what is the reason for Muslims to take such a long time in accepting the invitation of Jamaat? This question has perplexed a lot of people and sometimes this indifference showed to Jamaat makes the same Truth less meaningful to some of us which was very much evident before. Hence it is important to ponder on this question. As far as I have thought the reasons for the indifference of Muslims towards this pure religious Dawat are quite deep. Muslims have not reached this condition in one or two days. They have been brought to such a stage slowly and at each stage attempts have been made to assure them through the Quran and the Sunnah that this condition is the present day requirement of Iman and Islam. A long period has passed since they turned away from the Truth and at each turn along this false path they have paused for a long time assuming it to be the straight path of Deen and Shariah and the supposedly religious people have participated in reinforcing this misconception

and then they have written voluminous books of juriprudence, not only to legitimize this "going astray" but also to make it something mandatory or inevitable. In fact they believe that whatever steps they have taken is under the confines of Shariah and right now their position is absolutely according to the Shariah.

Obviously the Jamaat that has been destroyed like this slowly, whose destruction so hidden, whose history of decline so long, which has been assured that this is not a decline but actually an ascension and is under the misconception that its present status is completely according to the Shariah and not away from it --- how can that Jamaat accept your Dawat so easily that does not merely demand of them to change and reform a little but asks them to do true repentance and undergo complete reformation. When you ask of them "O ye who claim to have Iman, bring true Iman" and point out the deficiencies in their deeds and even their creed, then naturally they are hurt by this Iman and the old arrogance of their religiousness is hurt by that. They cannot accept easily that till now they were on a totally wrong path.

It is man's nature that he considers himself to be eligible for more and more concessions and Muslims also have this misconception that Islam is an undemanding religion that can be molded according to every situation. Hence they are afraid to come to the narrow path that you are showing them and they understand that when the state which they have adopted is not any different from being termed and assumed to be religious then what is the use of surrounding ones life with restrictions (as Jamaat e Islami imposes)? Therefore until you clarify this reality before them that their present life has completely moved away from Islam and you do not open their hearts with your

evidence to accept this reality, till then we cannot hope that they will be inclined towards accepting our Dawat. But this work is not easy, and not everyone can do it. People only fear this aspect of our invitation and severe misconceptions are created by it and from which the people who oppose us derive their ammunition to provoke people against us. Hence the responsible people of our Jamaat who fully understand this aspect of our invitation and those who have not understood it completely must be cautious at least while speaking with people on this aspect so that no obstacles are created in our way unnecessarily.

INDIFFERENCE OF ULEMA

The reasons for the indifference of the common Muslims towards our invitation have been described above. As far as the Ulema (scholars) are concerned it is common knowledge that they are responsible for leading Muslims towards their present condition. This bloom is their creation. The existing meaning of religiousness, Islamic piety, Iman, Tawheed, Prophethood, which are deeply ingrained in the minds of people have been created by them. These people assume with genuine piety that it is their exclusive job to save Islam from all troubles and afflictions and they continue to do so even today. How can you expect of such people who are engrossed so deeply in this delusion to accept with an open heart that whatever guidance they have imparted so far was wrong and the right path is the one towards which so and so Jamaat is inviting. Undoubtedly the demand of truthfulness is that they should not shy away from accepting this clear reality. The biggest quality of the people who accept the Truth and while accepting and announcing it has been described by the Quran that they do not care about what people say.

However the same weaknesses of human nature lie concealed in the exceptional people just as they exist in the common people.

Just as the pride of religiousness of our masses does not allow them to bear the shame of reaffirmation of Iman in the same way the pride of leadership in our exceptional people does not permit them to accept that the path which they themselves showed was wrong. They have gone so far in the wrong direction that it is not easy for them to return from there. You must also keep in mind that the mischief of religious consciousness is more severe than the mischief of acquiring worldly gains. People get trapped in the path of acquiring worldly pleasures due to some cravings but when the light of Truth permeates their hearts, they are enlightened and the right path is now clear before them.Their obstacles are usually laziness and lack of courage that can be easily removed with a change of heart. It is not an easy thing for people who have turned these mistakes into Deen and piety and they worship them and make others worship them too, to destroy and break their beloved idols and accept a new Deen. This is the Jihad e Akbar (greater struggle) for which very few people come forth. Allah has kept trials and tribulations for everybody and the mesh of mischief gets more concealed and subtle as ones eyesight sharpens.

Of these people not a single one could point out till date the fault in our invitation. In fact every one of them acknowledges the fact that Islam only desires whatever we are saying. But since their hearts are not inclined towards accepting it, they make up things against it without any qualms. And if the educated decide to speak out against some very venerated and revered personality then they will still find some fault in the criticism and try to make

that criticism void. If they do not find any defect in the invitation then they somehow find some defect in the one who is giving the invitation and say that even though the invitation is exactly according to the Quran and Sunnah but since we cannot rely on the person giving invitation hence in stead of following him we follow so and so. Although there may be some faults in their invitation but he himself is pious and can be relied upon. This thing is so dreadful and heart breaking that they have given the status of Truth to these people. Wherever they go Truth is with them even if they adopt the path of worshipping fire instead of praying in the Kaaba the house of God.

What can be a more terrible example of bigotry and ignorance? Honesty demanded that they accept our message if it really was the Truth and if our weaknesses were causing an obstacle in their acceptance (of Jamaat ideology) then they (instead of joining Jamaat) themselves should have become the messengers of this invitation and marched ahead. We would not have had any hesitation in following them. But we cannot understand this strange thing that they can deliberately tread a wrong path provided the one who calls and leads that path is religious according to them and they cannot walk on a correct path which they themselves acknowledge as correct because they cannot put the label of religiousness that they perceive on the person inviting towards that correct path.

Like the Catholic Church these people do not accept the existence of religiosity outside their circle otherwise obviously they could not present any proof for supporting their argument (against why they are not joining Jamaat). And we are certain that they also are not satisfied with their stand and soon their mistake will become apparent to them. If not today then tomorrow they will see how

independent the Truth stands out compared to the patronage of any particular person or group. And when man makes fellow human being as his Qibla and Kaaba (the object of veneration and prostration) instead of the Truth then in fact he harms himself only and not the Truth.

THE TROUBLES FROM POLITICAL PARTIES

Apart from the masses and the Scholars you have also complained against some political parties. The opposition of these political parties against you is totally natural. Their objective is diametrically opposite to our objective. The truth is that our progress and growth will soon sound their death kneel. Hence if they understand us well and also themselves then they can only be our adversaries and never friends and we should be prepared to tolerate the worst from them. Right now there is no political party which has escaped becoming the target of our criticism. Jamaat e Islami has termed the work of each one of them (other political parties) to be wrong and described the existence of each as falsehood. Then why do you hope that they will love you? Political parties themselves keep on fighting for their own survival, destroying the opposition or co-opting them. This is in their very nature. To expect a policy of keeping everyone happy is completely wrong. But this does not mean that you fear their attitude of opposition. Everyone who opposes should not be feared. Only that opposition is weighty and worthy of consideration which emanates as a matter of principle from a party that is morally bound and practices some sound principles and ethics. I do not know of any party of Muslims which follows some moral principles. Their status is not more than the grains floating on a torrential

stream. If falsehood has bravery and courage and if there is no discrepancy between their words and deeds then it is bound to become a force to reckon with (even if they are opposed to the Truth). But the falsehood wearing the cloak of Truth which our political parties have come out with cannot remain for a moment in the field (of politics). Their weaknesses are obvious to them and if they have still not realized it then I predict that the world will very soon make them realize it. And the day is not far away when all these parties in order to survive will be forced to adopt one of the principles that we propogate and try to operate by mixing their fake coins with our genuine ones. Those of you who keep an eye on the current affairs will confirm my prediction as different political parties have now started using our words and because of the religious attraction of these words they want to prop up their falling position.

Some of our members view this situation with great concern. They think that if these parties adopt the words that we have paraphrased then slowly a misconception will develop in the masses regarding them which will require a separate struggle on our part in order to rectify it. And at the same time the masses will assume that we and our political adversaries want the same thing. But I do not have any such apprehension. I do not see any danger for the Jamaat in this. However if these parties are not sincere in the use of these words but are merely using them to fool people then I myself see their steady demise in it. At present our literature is spreading fast along with our work and we are trying to come near the common people after covering and addressing the privileged class. We therefore do not have any fear that our political adversaries are shielding their true selves behind our words. It will not be

a long time when our sayings will echo from places of power and will be pronounced at by-lanes and even the most common man will understand their meaning as to what we teach and expound. At that time it will not be possible for anyone to hide behind these curtains of deceit and trickery. Either people will have to acknowledge the reality of what we present or move away from the stage. Now the situation is that either we have not completed what we want to say or people have not understood what we said. In this there is a danger of fooling (others) or being fooled. But we are trying our best that nothing of this sort happens and we hope InshaAllah that only we will succeed. It is the Sunnah of Allah that till the Truth does not join the fray falsehood is given a grace-period to survive. But when it enters the field then Allah grants victory only to it.

(By way of analogy) I do not see any of the Muslim religious or political parties capable enough to digest the capsules that we have made. Amongst these parties no one has any political thought, neither any principle to work neither does it possess the character that gives victory to parties. Amongst people of falsehood those capabilities can be found and have been displayed by the followers of Nazis, communists and proponents of democracy. But it is regrettable that amongst the followers of the Truth who take the name of such a glorious Truth called Islam do not have any such power or capability. Their existence and survival hinges on words borrowed from others rather stolen from others.

A COMMON MISCONCEPTION REGARDING THE CALIPHS

Gentlemen! Some of you have also raised the question that when the objective of Jamaat e Islami (namely the

establishment of Deen) could not remain in the best of hands (the rightly guided Caliphate) beyond 30 years, then from where will the people come, who will be able to establish this system and then it will remain for a greater period under their hands. If at all only some of you have raised this question but it cannot be denied that this is a general doubt which is present in the hearts of a lot of people who think that first of all it is impossible to establish the correct Islamic system and if it is possible then there is nothing to gain by it. Because when it could at best be established only for a short period of time by the best and greatest of humans then what hopes can we have to establish and maintain it?

I deeply regret that these things are being said by our Ulema (religious scholars). Maybe they do not realize that saying this is infact (indirectly) voting against Islam. If Islamic system has this natural defect that it cannot remain beyond a very short period in the best of hands then not only must we resign from the concept of establishing an Islamic system but we should be dejected with the existence of Islam itself. That is because Islamic life cannot be thought of outside its system. Hence this miserable thought must never enter the heart of a firm and true Muslim. But you have said that this question is generally present in the hearts of people and because of this there is a general hopelessness and despondency regarding the establishment of the Islamic system. Hence it becomes incumbent to remove this misconception.

Gentlemen! You know that Allah has not demanded of us that we establish a government like Hazrat Abu Bakr Siddiq (ra) and Hazrat Umar (ra), neither we have that capacity, neither has Allah commanded us to do so; however we have been demanded that we put all our

efforts in the struggle for Iqamat e Deen (establishment of Deen). Our lives, our wealth and all the things that we covet should be sacrificed for it. And Deen is not some special part amongst the different parts of Deen no matter how important that part might be. But by Deen we mean the complete Deen (encompassing all its aspects) its large and small parts which include both creed as well as ones deeds. This struggle (for establishing Deen) should be with complete love and enthusiasm. And this is the only valid criterion before Allah between (Iman) faith and hypocrisy (Nifaq). The heart that is not filled with this enthusiasm cannot become the abode of Iman and the heart that does not feel this pain cannot become the House of Allah. No matter how many rosary beads you turn, no matter how many incantations you recite and no matter how much you suffer: they cannot replace this love. This is the spirit of piety and religiousness and this is the first thing that will be searched in our hearts in the Hereafter by Allah. Also there is one more condition and which is that this struggle should be collective and not individual. It is the obligation of every follower of Truth that he first inspires and motivates himself with it and then tries that all other hearts are also ignited along with it.

We do not have to concern ourselves with the question of where this struggle will lead us. Maybe we will be sawed to death, dragged along the streets, laid down on embers and our bodies are plucked by vultures and scavengers and even after all these things we do not have the good fortune to change the present system of falsehood with the system of Truth. But neither is this failure (to change the system) a letdown and neither do we think that we have failed. In fact if we start thinking about how can we change the establishment with such meager

resources can make us indifferent to the demand which God has bestowed on us for the establishment of Deen. That is an unconditional and absolute obligation which we have to carry out under any condition and at any cost. If all the Khanqaahs (monasteries) of India try to make you believe that so and so incantation will relieve you of this obligation then let me assure you that this is a fraud by Satan. Till as time you are alive and even if a single brick of the building of Allah's Deen is out of place and even if a small piece of land is crushed under the obedience of un-Godly system till that time it is prohibited for you to take rest and sleep deeply.

The result of this struggle cannot be predicted. Only God knows the end result. If the result of this struggle is that we succeed in establishing a system that is free of all evils then it will be a reward from Allah. Some people taunt us that our entire struggle is to get political power and we do not desire to obtain the pleasure of Allah which is the real purpose of Deen. We reject this allegation as totally false. Our entire struggle is to establish the Deen of Allah and cleaning all the evils to establish a system based on divine laws. And this struggle is not a crime to be ashamed of. And whenever we mention the rule of God (Hukumat e Ilahiya) then it means that very rule (which is based on divine revelation and leads to establishment of a system of social justice). I don't think that having a desire and longing for the rule of God can be disputed by any quarter. After all why is it different from the desire to obtain the pleasure of Allah?

What thing can gain the pleasure of Allah more than the fact that His Rule and Law prevails in His land. Who can have a greater desire to please Allah other than the people who are striving their utmost to ensure that come

what may, but there must not be any trace of any other rule besides that of Allah in the land of Allah. If this is termed by our opponents as materialism and worldly pursuit then is this piety and religiosity to keeping awake in the night making incantations of "Allah-Hu" and in the day time spread the welcome carpet for the throne of Satan in the land of Allah. The people who say such things do not have a correct concept of Deen and it is better that as of now they be given the concession and excuse of not understanding the correct concept of Deen.

Although the correct Islamic rule lasted only 30 years still it is such an incredible thing that even if we sacrifice our whole lives for it then too it is not a bad deal. In fact even one night of that virtuous and blessed rule in which mankind remains exclusively in the slavery of Allah is better than those thousands of years and months in which man is enslaved by others besides Allah. You say 30 years! I consider even 30 minutes of it more worthy than my life and thousands of other lives like me. Just ponder, of all the political systems of this world the democratic system is considered to be the best system for governance. But we can say with surety that neither is there such a system, nor did it exist, neither can it be thought of to come about. Still you see that the world has given such splendid sacrifices for this ideology and system. Then why are you despondent about establishing a system which has been established in practice according to you for 30 years and whose peace, justice, virtue and blessings have been witnessed by both Muslims and non Muslims.

It is the result of incomplete knowledge of history that people assume that the correct Islamic system remained only for 30 years. Lack of political maturity in people makes them unable to differentiate between a change in

people and a change in the system, although these two are completely different. After the end of the era of rightly guided Caliphs the changes that took place were not constitutional in nature but were merely changes of heads. The laws of the land remained the same, the constitution of the government was the same, the penal system was based on divine laws, and inheritance was distributed according to the laws described by the Quran. Only the people who ran the system definitely changed. Now, they were no longer as pious and God fearing as Abu Bakr Siddiq (ra) and Umar Farooq (ra). Still it was not possible for any of them to run their own laws instead of the law of God. If anyone of them wanted to escape from the responsibilities imposed by the commandments of Allah then he had to make use of different religious exemptions. Even the worst amongst them did not have the courage to commit open revolt. This is the reason we see that in the latter periods when some God fearing and pious person came on the seat of Caliphate, then suddenly that spring of change again came about which had come during the era of Farooq e Azam (ra) and one felt as if there was absolutely no fault in the system of governance. And it is the reality that actually there was no fundamental fault in the system that required a long period of time to get rectified. Some superficial faults had developed that could be corrected with simple changes. These kind of changes for reform came again and again in the Caliphate and till as time there were no faults in its foundation ie instead of the rule of Allah the rule of Satan was established till that time in this world the blessed era of Caliphate came back again and again. And even now if we struggle for it then there is no reason why Allah will not help us in this task.

Different kinds of works are accomplished by struggling to the best of your ability. And we see that both good and evil can come about with the right efforts. Then when the Master of this universe does not disappoint the people who strive for falsehood then why would God not bless people who strive for the objective of the Truth and help them succeed in their struggle.

PRECONDITIONS FOR WORK

Every kind of work has a special style or method of execution and it is necessary to do it by that method. If you do some work but in a wrong way then you are making a mistake and so no matter with whatever good intention you are doing that work the end result of that mistake will definitely come before you in the form of failure. The laws of God are pure of any errors and inconsistencies and are simply incomparable. Even if the most virtuous of persons uses a bitter and sour fruit instead of honey then because of the person's piety and virtue, the sweetness of honey will not be developed in the bitter fruit. In the same way if Muslims are doing things in the wrong way then just because they are Muslims and because of the assumption that they occupy a high grade and status before Allah, it cannot be that their work qualifies to be correct and if non Muslims are active in the struggle to do some work in the correct way then only because they are non Muslims it does not mean that they will not get any result out of their correct struggle. There is no injustice of this sort in the laws made by Allah.

Muslims feel very intensely that as Muslims they are exclusively entitled by Allah for gaining power and ruling the world. With this feeling when they look at their present condition then they get despondent at God and

over the promises in the Quran. They think that since we are Muslims only we ought to have inherited the earth. If they do not get it then it is not their fault by there is some overlook by the One who has promised power to the Muslims. But this thinking is completely wrong. Allah has promised certain things that man can achieve by way of personal struggle. He awards these only if man carries out that required and expected personal struggle. But the promises that have been made for a Jamaat or a group of people for those promises to come true it is necessary that there is an advent or some beginning in terms of group-struggle or efforts in the form of a Jamaat or organization. For such things (which require struggle in the form of a group and not at individual level) if there is no such Jamaat or group then no matter how much you may have advanced in individual piety and individual efforts, then even if you have pious people of the likes of Junaid, Shibli, Salman and Abu Zar, you will still not be able to achieve the reward that is (designated by Allah as being) exclusively to be awarded for a struggle as a Jamaat (group) instead of individual piety and individual efforts. We do not deny that today amongst Muslims there are many who are extremely good and pious but these good and pious people never got together and tried to establish a virtuous (welfare state) system in this country. In fact in the notion of their individual piety they always complained to God that Allah has not fulfilled His promises to them. But in reality the promises that Allah has promised to people who group together for their virtuous deeds (together as a group and not as individuals) are so absolute and unchangeable that even if those virtuous deeds are accomplished by a Jamaat that is rebelling against Allah still those rewards are obtained and given to them by Allah. Then if some Jamaat makes use of

the blessing of Iman and Islam and struggles for a pious and welfare system then there is no reason for Allah to deprive it of its due reward.

Jamaat e Islami is trying to remove this mistake that Muslims are making (of not forming a pious group but merely trying to improve individual piety). It wants to collect all the virtuous people of the community so that they can be put together in the struggle for the establishment of a virtuous system (of governance) and complete the work in the correct way. Even though the result of our struggle is in the Hands of Allah but we hope that Allah will make us succeed in our struggle and we will reach our objective and destination of Iqamat e Deen (establishing the Deen of Allah). However as we have been deprived of leading life as a Jamaat for a long time we have become totally unaware of the specialties and responsibilities of life in Jamaat. That is why it is very important that till as time we are making a determination for establishing life along the pattern of a Jamaat, we must understand its responsibilities and try to discharge them.

THE SPECIALITIES OF JAMAATI LIFE

The biggest speciality of life in Jamaat is discipline and observing and respecting the authority of Jamaat. Jamaat itself comes into being with the determination to observe this discipline (in respecting the authority of Jamaat and obeying the commands given to you by Jamaat). Thus even a slight carelessness in this regard is fatal for the Jamaat. Every individual of Jamaat has to sacrifice his individual desires and opinion to continue and maintain this established discipline. In this collective life (as a Jamaat) humility and humbleness are necessary conditions. People are like scattered bricks and for them to

take the shape and form of a building. they have to compulsorily agree to tolerate a few wounds (and blows from each other). If each brick insists that it will not tolerate any blows and should remain untouched then the building can never be built. In the same way if each one of you insists on his opinion to be implemented and does not tolerate any interference in his freedom then Jamaat cannot be formed and if it has been formed then it cannot continue to exist further. You should not think that Jamaat is something that destroys freedom of expression. No doubt one has to sacrifice some part of his freedom. But by sacrificing this little part man secures his entire and total freedom. And if someone does not agree to sacrifice this little freedom then he should be prepared to loose his complete and absolute freedom. Just like if the owner of a treasure does not spend some part of it on its guards then his entire treasure falls into danger. Similarly freedom of the entire society is in danger if man does not agree to sacrifice his right to express his opinion to some degree in favour of Jamaat. From your reports we suspect that we are lacking in this awareness right now. Try to inculcate this awareness in people. This instruction is not a moral excellence but is an important religious requirement. And the people who lack in this can compensate this loss only by removing that short-coming. Any number of supplementary worship and prayer cannot replace it. This is the only reason why there is very harsh punishment in Islam for the people who create mischief in Jamaat discipline. People who break the discipline of Jamaat loose all the reward of their pious deeds. Hence I counsel all the members of Jamaat that they must not display even the slightest carelessness in this matter. As I have said earlier and I shall once again repeat that the promises that Allah has made to Jamaat will not be fulfilled for

individuals. And Islam is such a Deen that its demands and requirements can only be fulfilled by struggling as a Jamaat and group and not by remaining pious and virtuous in your private and individual life.

Along with this (unawareness of the obligatory nature of leading a Jamaat life) there is one more thing which is noticeable in some groups of Muslims. There is a more than required insistence on some small things of Deen and the intensity and severity towards them increase to such an extent that for these small things people started killing each other and then this increased so much that the real requirements of Deen were lost. I see that in some of our members that old inclination (of excessive predisposition towards some of the small things of Deen) still remains because of which there is a suspicion that the discipline of this Jamaat may be hurt. (To understand analogically) what is needed is that you differentiate between branches and the main trunk and do not become busy in the watering of branches so much that the roots of the tree become dry. It is highly necessary to inculcate the correct concept of Deen that creates a balance in you and a temperament that keeps things in the right place. If you lack in this then we do not know which branch you will make as trunk and put the entire Jamaat and Deen in danger.

In the same regard there is one more thing that you should be warned of. Namely that the concept of piety and religiousness in peopl's minds nowadays is so wrong that if some Jamaat is determined to carry out some religious activity then people look for some typical characterstics in its workers which actually has no relevance in Deen. And when they do not find those characterstics then the whole Jamaat is declared irreligious and in fact that Jamaat is declared to be a harmful entity. This is the reason why

many people say that as far as the objective is concerned Jamaat e Islami is a very virtuous and exemplary Jamaat, however its leaders lack piety. As some of our members are also affected to a certain extent by this propaganda, it is therefore necessary that some things regarding the same should be clarified. The aim is not to defend oneself but to spell out the reality. None of the leaders of Jamaat e Islami claim to have piety but we are really amazed at the understanding of those who think that the work which Jamaat e Islami is doing is correct but because of the lack of piety in its leaders they advise the masses to follow those who they think are pious but are on the wrong path. We implore them to recall their responsibility for God's sake. If they are pious and aware of the true path then they should come forward and take the leadership in their hands but they must not purposely advise the Muslims to follow the wrong path. They must remember that for this kind of false piety there is a day of Judgement in which they will asked about the wrong advice they gave Muslims and they will not be acquitted of this charge by saying that they had advised Muslims to follow pious people even though they led people astray.

Here I wish to clarify with complete confidence and satisfaction that there was not a trace of the things and characterstics in the golden days of piety (the era of Prophet (pbuh) and his noble Companions) or in the earlier days of Islam that have now been made mandatory to be eligible for being termed pious and God-fearing. In the piety that is prevalent today it is not sufficient merely to declare the haram (prohibited) as haram and abstain from it but it is also necessary that one abstains even from the things that have been made halal by Allah. Unfortunately the over-insistence to abstain from some

certain lawful things is so acute that if somebody has even the slightest doubt regarding these things then he is quickly popularized as impious. Although the people deemed pious yet leading people on the wrong path are involved in openly forbidden crimes. Still this realization does not make them restless. On the other hand if somebody (like a member of Jamaat e Islami) observes a clean and systematic life then he is outcast and made a pariah. But if someone supports and helps Satan day and night with all his abilities then for them he is scaling great heights in gaining the affection of Allah and there is no obstacle in his worship and devotion, merely on the basis of observing some rituals and abstinence. The Prophet Jesus (pbuh) gave a metaphor to explain this piety and said that this is as if someone is filtering mosquitoes but devouring the camel (which means someone is committing all the heinous and big crimes and yet being zealous in his care to avoid the small mistakes and faults.) How true an analogy about piety in which there is no tolerance for a little error in the length of ones beard and the number of incantation and invocation but not even a sigh of regret on the destruction of the complete Shariah of God?

In this age for piety there is one more essential condition that a person should have and which is he needs some certification from some khanqah (Islamic monastery- a place of worship secluded from the people). Without this certificate no matter how abiding a person maybe of the Quran and Sunnah, he cannot reach that level of piety although insistence on this condition is an innovation and something new in Deen. In Quran the piety that has been described is nothing more than observing the limits of Allah, and establishing the Deen of Allah on oneself and inviting others towards it. If a person fears the

limits prescribed by Allah, follows the Shariah of Allah, keeps away from the forbidden things and the innovations in Deen- then he is considered pious, irrespective of his attachment to some khaqah. Fake humility, living in an unclean and unhygienic way, being indifferent to the establishment of Deen, being engrossed in incantations and recitations that are not established by Quran and Sunnah are not found in us but it is better for the people who search for these to take the road to some khanqah. They should not demand these things from us. Only those things can be demanded from us, which really exist in the Book of Allah and the Sunnah of Prophet (pbuh). For us, nothing can be considered worthy of being an evidence of the Truth besides these two (Quran and Sunnah). I am saying these things very clearly and openly so that there is no misconception regarding us. We do not like to reveal even a single word more than what we really are.

I do not have the slightest hesitation in declaring that today the many things that have become mandatory for piety have been created to throw a spanner on the struggle for the establishment of Deen. When these people found the real demands and requirements of Deen difficult and they saw that there come some stages in this path which are very severe. At the same time they could not tolerate this embarrassment that they could be accused of cowardice (for not adopting this path) then they started creating alternatives for the real demands of Deen. They left field work by declaring it to be the cause of spreading mischief in the world and increased the number of incantations and recitations in their sacred places of worship and seclusion. Then a special face of piety was designed and a special design and format of pious life came into existence. And slowly the situation came to

such a pass that the measurement of piety became so acute that we suspect even if the Muslims of the best period are measured according to those then even they cannot be proved to be pious. We do not concur with this definition and measurement of piety. According to us it is enough that one leads life as a simple yet firm Muslim, acquire the knowledge of Quran and Sunnah and strictly conform to it in the style (as can be found in Hadith that) " neither will I add anything to it nor subtract from it". Keep on evaluating your life that your deeds are not for ostentation and fame and keep struggling day and night that only the law of Allah supercedes all and governs the world.

Either the other claimants to govern and rule this world instead of Allah should perish or we must perish in our struggle against them oblivious of the results of our efforts for their removal. I want you to listen with full consciousness. Times are changing very fast and we will encounter very difficult times and tasks. It should not happen that we encounter some stern and difficult examinations and trials and our flock (our Jamaat) is deceived (and defeated). You should not have any other means of judgement besides Quran and Sunnah. Keep evaluating the people of Jamaat including the Ameer and his followers. Keep the Jamaat life under review and do not be careless and lenient in it. Leave aside the other unnecessary thoughts and if you are gripped by them so strongly that you cannot keep away from them then your exit will cause us no grief. Neither do we want to remain in deception neither do we want to deceive others.

EIGHTH SESSION

(8 Jamadul Awwal 1365 AH, 21st April 1945, Saturday post Maghrib)

The last session started after Maghrib prayer. As all the programs of the ijtema were over, Ameer e Jamaat addressed the audience and cadre of Jamaat in his concluding address, which is as follows:

CONCLUDING ADDRESS OF AMEER E JAMAAT
(THE MORAL FOUNDATIONS OF THE ISLAMIC MOVEMENT)

After Hamd and Sana,

Respected friends, you are aware that the ultimate objective of all our struggles and striving is change in leadership. Our final destination or goal in this world is that leadership that is currently in the hands of criminals and transgressors should come to an end and be transferred or given in the hands of the good and virtuous people. We consider this struggle to be a means of obtaining Allah's pleasure both in this world and the Hereafter. We regret that both Muslims and non-Muslims are completely unaware of its importance. Muslims consider it to be merely a political agenda and are completely oblivious of the importance it has in 'Deen'. Non-Muslims are unaware of the fact that the leadership falling in the hands of the transgressors and criminals is the root cause of all our problems and the entire edifice of restructuring or improving our society lies in the fact that the affairs of the world must be run or should be in the

hands of the pious and virtuous. This unawareness is partially due to bias and partially due to lack of knowledge. Today the climate of destruction, oppression and rebelliousness; the steep decline in morality; the poison that has spread in every vein of culture, business, economy, politics and all the powers of human invention and research that are being used for destructive purposes instead of the benefit and welfare of humanity – if at all can be attributed to something then it is the fact that the reins of power and the leadership of the world is not in the hands of the pious and virtuous but rather in the hands of those who are rebellious to God, are worshippers of materialism and completely absorbed in evil.

Now if anyone wants improvement and progress in this world and is desirous of replacing destruction with construction, war with peace, moral degradation with noble character and evil with good then it is not enough to sermonize for rightuousness, counsel for piety and motivate for morals. Rather it is obligatory for him to gather all the forces and resources of good and organize them into a collective force which can snatch the reins of power from the evil transgressors and effect a change in the system of leadership.

THE IMPORTANCE OF LEADERSHIP

Whosoever has even a slight understanding of human affairs will not be oblivious of the fact that the rise and fall of mankind finally depends on its leadership. Just as any vehicle moves only in the direction in which its driver leads it and its passengers being forced to travel in that direction unwittingly; similarly the direction tread by human civilization will be that as determined by those who lead and marshal it. Obviously, those having control

over the entire world resources, those having power and the reins of governance, those controlling the fulcrum of human life, those having the means to mould the minds and ideals of human society, those who can shape human character and morals, those who can establish and direct the collective system that deals with public life and those who can influence human values shall always guide and commad mankind and humanity can never escape to tread on the path towards which they are steered and led. If these people who lead and command are pious and virtuous then automatically human affairs will be run on the lines of piety, righteousness and virtue and even the evil people will be forced to become good. Rightousness will spread and if even if evil is not removed completely at least it will not flourish and spread.

But if leadership and power is in the hands of those who are rebellious to God and steeped in disobedience and transgression then automatically the system will deteriorate. It will be based on rebellion to God, oppression and moral degeneration. Thoughts, philosophies, knowledge and traditions, business and politics, culture, civilization and society, morals and mutual dealings, laws and justice will decline completely. Evil and corruption will rise, goodness and virtue will diminish and the world will be filled with tumult and oppression. In such a system it will be easy to do evil and very difficult to do and remain good.

You might have observed that when a huge crowd moves in a particular direction then a person within it does not have to exert any efforts in moving in that direction and moves along with the help of the force that the crowd develops. But if someone wants to move in the opposite direction in which the crowd is moving then inspite of

exerting full efforts he will only be able to move a few odd feet. Then the crowd can sweep him off that movement (that he was able to traverse against the crowd) in one push. In the same way when the system that governs public life falls in the hands of evil people and moves in the direction of rejecting God and transgression, then it becomes very easy for people and groups to move in the wrong direction. They do not have to exert any force to do so. If however they want to move in the opposite direction (of goodness and virtue) then even if they exert their entire efforts, they would be able to move just a little in that direction and the wave of the system (of evil doers) will push them miles away inspite of them trying to resist it.

What I am saying is no longer something theoretical which requires proof and evidence. But contemporary events have made it a living reality which cannot be denied by any observer. You can yourselves see how in your country in a single century the thoughts and philosophies changed, the temperament and disposition changed, the way of thinking changed, the standard of culture and morality changed and the way of conducting ones affairs and dealings all changed. What is the real reason for this transformation that occurred in your own country? Can you give any other reason besides the fact that those who had leadership and power changed the morals, the dealings and affairs and the whole civilization according to their own whims and fancies?

Then please reflect and try to examine closely. Did the forces that oppose this change or transformation achieve success or met with failure? Is it not a fact that children of the people who led the opposition to this change are in fact being swept away by the deluge of this

change? And now that change has even entered their very homes. Is it not a fact that people from the families of the religious leaders are publicly coming out doubting of the existence of God, Divine Revelation and Prophethood?

Inspite of seeing and experiencing so much can anyone refuse to accept that the most fundamental and crucial issue about all the problems that humanity is facing is that of leadership and who controls the reins of power. And this fact is not something contemporary but has been so since a long time. "People follow the Deen of their king" is a very old proverb. Thus even in the Hadith the rulers and the scholars have been held responsibe for the rise and fall of nations. That is because leadership and the reins of power are in their hands.

THE REAL OBJECTIVE OF DEEN- TO ESTABLISH PIOUS LEADERSHIP

After stating the above we can easily understand how important it is in our Deen to establish pious leadership. Obviously the Deen of Allah wants people to become obedient to God and stop obeying any other entity besides God. Then the 'Deen' wants only the commandments of Allah to prevail and become the law of the land. Then it demands the end of corruption, mischief and evil that can invite the ire of Allah and encourages virtuousness and good deeds that please Allah.

These objectives of establishing pious leadership cannot be achieved as long as the role of guiding and leading mankind is in the hands of the rejecters of the Truth and the misguided. But unfortunately the followers of Truth remain subservient to these rebels of Allah and remain content to utilize their concessions and allowances in practising Islam. These objectives actually demand that

all the pious and virtuous people who are desirous of the pleasure of Allah should develop collective strength and strive with their utmost to try and gain the position of leadership, guidance and commandership. Without these efforts the real objective of Deen cannot be achieved.

That is why establishing pious leadership and the system of Truth has been declared as the real objective of Deen. And after being oblivious of this responsibility no deed can qualify man to seek the pleasure of Allah. Please ponder on why in the Quran and Hadith so much importance has been given to (being with) 'Jamaat' and to hear and obey its commands. And this command is so strict that if anybody leaves the Jamaat then he invites capital punishment even if he professes the 'Kalima' and practises prayer and fasting. Surely the sole and exclusive reason for this (harsh punishment) is that the real objective of Deen is to establish pious leadership and preserve its position and this objective can be realized only by collective strength. Hence whosoever weakens collective strength commits such a big crime that it can never be compensated by prayer or the affirmation of Tawheed (unity of God). Then just think why has Jihad been given such importance in Deen that if we shirk our responsibility towards it then Quran declares it to be 'Nifaq' (hypocricy)? Jihad is just another name for trying to establish the system of Truth and Quran declares it to be the criterion on which faith will be judged. In other words whoever has faith cannot accept the dominance of the system of falsehood and also will not avoid the sacrifice of his self and his wealth in the struggle to establish system of Truth.

I will not be able to go into the full details of this issue, but whatever I have said is sufficient to clarify that in Islam establishing pious leadership has pivotal and primary importance. And whoever brings faith in Islam cannot say that his responsibility ends with trying to follow Islam in all the various aspects of his life as far as possible, rather it is the demand of that very faith that he focuses all his efforts and energy towards that single mission that the leadership that is in the hands of who deny God and the transgressors be taken up by the pious people. This pious leadership will then establish a system of Truth and justice which will correct and rectify the affairs of the world and then nurture and preserve it. Then as this objective or mission cannot be met without huge collective efforts hence it is imperative to form a virtuous Jamaat which follows the Truth and practises pristine principles and has no other goal besides establishing, preserving and continuing the system of Truth. If there were to be just a single 'Momin' in this world then also it would not be correct of him to find himself alone and lacking resources to accept the system of falsehood; or to take the 'Sharaee' (by legality) excuse of accepting the lesser evil and then reconciling oneself with the dominance of those who deny God and are transgressors and leading a miserable and compromising life. Actually the only simple and straight forward way for following Islam is to invite people to the way that pleases God. Then if people do not heed his call he should persist and persevere by continuing to stand on the path of Truth and if he does this till he perishes then it would be far better than singing the tunes that please this world and tread the path which is lead by the transgressors. And if some people are ready to listen to what he has to say then it is obligatory upon him to collect such people and make a

group or an organization. Then that group should exert its collective strength towards the goal which I have described.

Gentlemen! I have understood the aforesaid to be the real obligation of our Deen with the little knowledge of Deen that Allah has blessed me with and the insight I have obtained through the study of the Quran and Sunnah. This according to me is the real demand of the Book of Allah and the way of the Prophets and I cannot deviate from this opinion till as time someone proves to me the contrary through the Quran and Sunnah (that this is not the real objective of Deen)

THE SUNNAH OF ALLAH REGARDING LEADERSHIP

After having understood the objective of our efforts we should try and understand the Sunnah of Allah through which we can realize and achieve our objective. Allah is running this universe under one single law and all the things are regulated according to one rule. In this world no effort can succeed merely by pious wishes and noble intentions and neither can the blessings of pious personalities make those efforts fruitful. But those efforts (to establish Deen) have to conform to those conditions which have been stipulated by the Divine law. If you want to farm (a piece of land) then no matter how pious you are and no matter how much you remember God, the seeds that you plant cannot germinate and flower till you follow the rules and laws that God has made for successful farming.

In the same way the change in leadership that you desire can never be accomplished merely with good wishes and prayers. You must understand the rules and fulfil their conditions that are required through which

leadership can be established in this world and through which power is obtained and through which power is snatched away. Although I have been pointing towards this through my speeches and writings, I would like to present it in more details without which our course of action will not be clear.

If we study the personality of a human being then we come to know that there are different characterstics or positions within him that are both different and yet somewhat similar. One characterstic is that he possesses his own physical and bodily existence which runs on the same laws as animals and material entities. The success and failure of this characterstic depends on the instruments and resources, worldly means and their physical conditions just as all other things that are found in the universe. Whatever this human being can do shall be subject to the appliances and resources that he is able to utilize and he can perform only in his innate human capacity and can be influenced by all kinds of powers whether good or bad.

The second visible characterstic or dimension of a human being is that he possesses a moral personality. This moral personality is not bound or subject to the physical or material laws but in fact has an upper hand over them or rules them. This utilizes the animal and physical dimension of the human personality as an instrument as well as tries to mould the external things of this universe according to his interest and utility. The moral qualities that Allah has bestowed on man are his capability for service and powers of inspiration which are governed by moral and not physical laws.

ETHICS DECIDE THE RISE AND FALL OF MANKIND

Both dimensions work simultaneously in human beings. Altogether his success and failure, his rise and fall depend on both the moral and material powers. He cannot neglect moral powers as well as the physical and material powers. He gains strength through both and looses strength when his grip on both powers is weakened or when he is inferior in them compared to others. But if you reflect on it deeply you will realize that it is moral strength that holds real importance in human life and not the material powers. It cannot be denied that obtaining material resoures, using physical means and being level with the external world is a necessary condition for success and as long as man is living in this physical world this condition can never be overlooked. But the real thing which elevates and degrades man and which exercises the most influence in the rise and fall of his destiny are moral powers.

Obviously one qualifies to be a human not on the basis of his physical body but because of his moral existence. Man is considered to be different than other animals not because he occupies space or he breathes or that he procreates. But the quality which separates him from all other creation and in fact makes him the 'Khalifa' (vicegerent) of God on this earth is his ability to make a moral choice and being morally responsible. If the essence of humanity is character and morality then it has to be accepted that morality acquires a pivotal and decisive role in human life and that moral laws govern the rise and fall of humanity.

After understanding this reality when we study ethics then we can observe that it is divided into 2 major parts:

1) Fundamental Ethics
2) Islamic Ethics

FUNDAMENTAL ETHICS

By fundamental ethics we mean those qualities which are the foundation of human character and these include all those qualities which are required for man to succeed in this world irrespective of the correctness of his objective. These morals can be devoid or bereft of the belief in God, Revelation, Prophethood and the Hereafter. These morals can still be present in a person even though he may not have a pious personality, may not perform virtuous and righteous deeds and he may or may not be working for a good objective. Also he may possess these fundamental ethics irrespective of the presence or absence of faith and the right objective. As long as a person or a group has these qualities that are required to succeed in this world then he will definitely succeed and can beat anybody who is weaker than him in these qualities.

Whether he is a believer or unbeliever, is pious or impious, improves things or is destructive: he can only be effective if he has firm determination, can make difficult decisions, has resoluteness and firmness of purpose, patience and persistence, constancy and consistency, endurance and tolerance, bravery and courage, is vigilant and painstaking and ready to face hardships, is dedicated to his goal and objective and has the capacity to sacrifice everything for that, is quick and yet cautious, has good insight and understanding and is a visionary, knows how to work with discipline, realizes his obligations and responsibilities, has the ability to understand and adapt to

the changing conditions, has control over his emotions, desires and can regulate his excitement, can influence others, inspire people and take work out of them.

Then it is also necessary that he has some of those noble qualities which are the essence of humanity and because of which man gains prestige and acceptance in this world. For example some of them are self-respect, benevolence, mercy, care, justice, magnanimity, truth, trust, honesty, honouring promises, humanity, balance, nobleness and decency, purity and control over heart and mind.

If these qualities are present in the majority of any nation or class then be assured that it has that essence of humanity through which a powerful group or entity can be created. But this group cannot become a strong and powerful collective force till the other moral qualities are joined with it. For example some or all of them unite under one collective goal and then dedicate themselves to this goal or mission by sacrificing ones personal needs, life, wealth and children. They must have mutual love and care for each other and also know how to work together unitedly. They must be ready to sacrifice their ego and sense of self at least to the level, which are required for disciplined and organized efforts, they are able to discern the bad leadership from the good and make only good people their leaders. Their leaders must be selfless and dedicated and must know how to do the job correctly and possess all other requisite qualities of leadership. Also the nation or community must know and understand that they have to follow, obey and repose confidence in their leadership be ready to offer all their intellectual, physical and material capabilities to them. Then the whole nation

must be so alert and sensitive that they do not allow any such thing to breed within themselves that can be harmful to the public welfare of their nation.

These are the qualities which I term as 'Fundamental Ethics'. Because in reality these qualities are the means to acquire moral strength and one cannot succeed in any human endevour till one has these qualities. The example of these moral qualities is like the iron which has some inherent characterstics within it and can be shaped and molded into a powerful weapon. It can be used for both good and evil purpose. Even if you want to use the weapon for a good purpose it will be beneficial to you only if it is made of iron and not soft wood which would not be able to handle even ordinary damage. This is exactly what the Prophet (pbuh) has said in the Hadith "Those of you who were good in the times of Jahiliya (ignorance) are also good in (after accepting) Islam". Thus the talented people of the times of ignorance proved to be most useful after they accepted Islam. The only difference was that before their energies and talents were spent in the wrong way and Islam put them on the right track. And the incompetent ones were neither useful in the times of ignorance nor after accepting Islam. The tremendous success that Prophet (pbuh) enjoyed, the influence of which could be felt in a few years from the rivers of Sindh till the shores of the Atlantic in a large portion of the globe was because of the extremely talented people that the Prophet (pbuh) got (as he spread Islam) in the Arabian Peninsula. They had tremendous power of high moral character. God forbid if the Prophet (pbuh) would have got a crowd of petty, cowardly, weak, unreliable people who lacked determination; then would the same results have accrued?

ISLAMIC ETHICS

Now let us look at the other dimension of ethics which I call as 'Islamic Ethics'. These are no different than fundamental ethics but merely its correct and perfect version.

The first role of Islam is that it provides a pivot or axis to fundamental ethics and they are purified to perfection after becoming associated or joined with Islam. In the beginning these morals are a power which can be both good and bad. Just as a sword which can be a source of evil in the hands of a thief and a source of good in the hands of a 'Mujahid' (one who strives his utmost for Islam). In the same way the power of ethics or sound morals is not good by itself merely by being in the hands of a particular person or a group but becomes good only when that moral strength is used for the right purpose.

Islam accomplishes the task of putting fundamental ethics on the right track. The demand of Tawheed (Unity of God) in Islam is that the entire efforts, hardwork, and striving should be for only one purpose and that is the pleasure of God.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. ---- Quran

The entire boundaries of thoughts and deeds become confined to the limits as defined by God.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help. ---- Quran

The result of this reformation or rectification is that all the fundamental ethics or moral qualities that I have described to you are channelled in the right direction. And the power that is obtained through them instead of being used for the sake of his own self, family, community or the progress of his nation through whatsoever means can then be utilized for the supremacy of the Truth and that also through legitimate ways and means. This elevates it from the status of an isloated power to a means of global good and mercy.

The other thing that Islam accomplishes regarding morality is that it strengthens and reinforces the fundamental ethics and expands the horizons and boundaries of its implementation. Take the example of patience. Even the most patient of persons who exercises patience for the sake of worldly goals and which has been nurtured by polytheism and materialism can exercise restraint and determination only to a certain limit after which he becomes disturbed and perturbed. But the patience that is nurtured by Tawheed and is not for worldly pursuits but for the Lord of the whole world then that forbearance, tolerance and firm determination is enough to take on all the problems of this world. Then the patience of unbelievers is very limited. That limitation can be seen when it stood with great bravery and courage to face bullets and bombs but just a little later when there was small temptation then it could not resist succumbing to lusts. But Islam spreads patience in the entire human life and does not prepare him only to face some special dangers, problems and calamities but prepares him to face every temptation, fear, apprehension and creates such a powerful force to resist all lusts and desires that want man to divert from the path of the Truth.

Actually Islam converts the entire life of a believer into a life of patience. The fundamental principle of which is to remain steadfast with the correct thoughts and deeds in spite of all kinds of dangers, losses and problems and persist on this path of patience even if there is no visible outcome that is useful and beneficial. And it does not adopt bad thoughts and deeds even though it might fetch benefits and hopes for success. In the hope of gaining success in the Hereafter to desist from sins and persist on the path of the Truth is Islamic patience. And this appears in those forms also which can be seen in the life of the unbelievers in a very small and limited way. You can analyze the other fundamental ethics of unbelievers also. They are limited and weak because they lack correct moral foundations. Islam provides them the correct foundation, strengthens and elevates them.

The third important task that Islam accomplishes is that it creates a beautiful and tall building on the foundations of fundamental ethics through which man can reach the glorious heights of his self and enhance his personality. It cleanses him of selfishness, ego, oppression, vulgarity, filth and waywardness. It creates piety, virtuousness and the love for the Truth. It creates the awareness of moral responsibility and develops in him the habit to control his sensory desires. It makes him benevolent to other creatures, open minded, merciful, ever ready to share grief and sorrow, honest, selfless, well-wisher, doer of justice without prejudice and always treading the path of the Truth under all conditions. And then Islam creates such a powerful character within him that one can always hope and expect good out of him and never anything bad or evil.

Then Islam does not stop at making a person pious but makes him according to what the Prophet (pbuh) said namely "the one who opens the door to good and the one who closes the door of evil". That is Islam hands him the mission of spreading good and stopping evil. These morals and such character has such intrinsic beauty, attraction and power to captivate that if some disciplined Jamaat adopts it and also works on the mission that Islam has given it then no force of this world would be able to defeat it.

CLARIFICATION REGARDING "SUNNAH OF ALLAH and THE DOOR TO LEADERSHIP"

Now I shall describe in a few words the Sunnah (way) of Allah regarding leadership which has prevailed from the beginning and will remain in place till as time man exists in his current form and which is:

In the absence of any group possesing both Islamic ethics and fundamental ethics, the leadership of this world would then be awarded (by God) to the group which at least has fundamental ethics and is superior to the other group (that is devoid of both fundamental and Islamic ethics) in terms of material means and resources. That is because Allah wants to run the affairs of this world and this position is awarded to the group that is (materially) more capable amongst all other groups.

But if there is an organized group that is superior in Islamic ethics and fundamental ethics to all other groups of this world and it also utilizes correctly the material means and resources, then that group has to get world leadership and it is not possible for any other group to acquire world leadership. This would be against nature and would be against the Sunnah of Allah which He has

decided regarding human beings. It would be against the promises that Allah has made in His Book to the believers. And Allah does not love oppression and corruption that He would award the position of leadership to those who spread corruption in spite of having a group that would run the affairs of this world according to His commands.

But please note that this is possible only if there exist a virtuous Jamaat with these qualities previously described. If a pious and virtuous person or some pious and virtuous people are present but are not united (into a collective unit or Jamaat) but spread out here and there then the system of "the Khilafat (vicegerency) of this world" cannot be changed even though those people may be 'Waliullah' (saints) or even Prophets. Whatever promises Allah has made about "Khilafat of this world" have been made not to divided and unorganized people but those promises have been made to a Jamaat that proves it to be an excellent 'Ummah' (community) in practice.

Also please remember that the prevalent system will not change overnight as soon as such a Jamaat is formed in the sense that once such a Jamaat is established then immediately the angels shall descend from the sky and remove the corrupt and the criminals from the seat of power. On the contrary that Jamaat would have to fight the powers of unbelief and corruption at every step and at every front. And it would have to prove its love for the Truth and its capability by offering all kinds of sacrifices in the path of the Truth. This is such a mandatory condition that even the Prophets were not exempted of it so it would be futile for anyone to hope that this condition would not apply today.

COMPARING THE POWER OF FUNDAMENTAL ETHICS AND ISLAMIC ETHICS

The Sunnah of Allah that I have understood about the comparison between material and moral power through the extensive study of Quran and human history is that wherever moral power is completely dependent on fundamental ethics, in that case material resources are of prime importance. However there is always a possibility that if one group has excessive material power then it can subjugate the world even with a small amount of moral power. And the other groups although are superior in terms of moral power, they have to remain subjugated because of the lack of material resources. But wherever moral power is joined by both fundamental and Islamic ethics then in spite of a lack of material resources finally moral power is able to defeat all those powers that are backed by only fundamental ethics and material resources.

We can understand this ratio as follows: if fundamental ethics require hundred percent material resources then the combination of fundamental and Islamic ethics requires only 25 percent material resources; balance 75 percent is compensated by the presence of Islamic resources. In fact the experience of the times of Prophet (pbuh) demonstrates that if the moral power is of the calibre of the Prophet (pbuh) and the Noble Companions then even 10 percent of material resources are sufficient. This is the reality towards which it has been pointed out in the ayat of the Quran 8:65

يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

This is the last thing that I have said and please do not misunderstand it to be something of blind faith and assume that I am describing to you some kind of miracle or marvel. No! This is something natural that occurs through the law of cause and effect and can take place in any age or era if the reasons and conditions warrant it. I think it would be appropriate for me to clarify in a few words how Islamic ethics (which already includes the fundamental ethics) can compensate the lack of 75 percent or even 90 percent of material resources.

To understand this, just reflect on the current situation (* speech was delivered in April 1945) in your country and the countries around you. You have the World War II which started five and a half years back and which ended with the defeat of Germany and that of Japan also apprears near. As far as fundamental ethics is concerned both the power blocs (Fascist and Axis) are equally placed. In fact in some instances Germany and Japan has displayed far more superior moral qualities. In the field of science and technology too both blocs are equal. In fact it cannot be denied that Germany is superior to others in this

respect. However there is only one aspect in which one bloc is far ahead than the other and that is the material resources. It has much more people than both Germany and Japan. Its geographic situation is superior and certain historical reaons have added a lot of favourable conditions to their benefit. That is why it was victorious. Hence it does not appear that a country that has less population and limited material resources will be able to confront and challenge other countries with greater material resources and population in spite of having superior fundamental ethics and science and technology. Because the power that arises on the basis of fundamental ethics and material resources will necessarily have two things: either it will be nationalistic and will like to subjugate other nations or will rise up by propagating certain universal principles and invite other nations towards them.

In the first scenario it has no other way to succeed but to prove superior over others in terms of material means and resources, as all the nations that it is trying to subjugate will confront it with great anger and hatred and will try its utmost to stop it and put hurdles in its way. As far as the second scenario is concerned it is definitely possible that it will be able to win the hearts and minds of other nations and will require very little power to remove the hurdles in its way. But one must remember that hearts cannot be won simply on the basis of some pleasant principles but they can be won only by being genuine well wishers, by noble intentions, honesty, selflessness, benevolence, being charitable, sharing grief and by being upright and just. These qualities are required in war and peace, victory and defeat, friendship and enemity and all other adverse conditions. These qualities belong to those morals which are far superior to the fundamental ethics.

This is the only reason why all the struggle and efforts of the powers that come up on the basis of fundamental ethics and material resources (whether those powers are openly nationalistic or have a hidden agenda of nationalism faked by invitation to certain universal principles) in the end have to settle for the selfish motive of enacting the superiority of some race or class or propagating the cult of some personality. You can see that today in the political relations that America, Britain and Russia have with other nations. It is something very normal in such a struggle (for global dominance) that every nation confronts each other very strongly and expends all moral and material energies against each other. And these nations are not willing to exercise any flexibility when it comes to national borders till as time the other power wages war and crushes it.

Now just reflect; in such a climate if a group (although initially it arises from a single nation but not as a community but as a Jamaat) exists which is pure from imposing the cult of the personality, superiority of ones race or class but envisions the welfare of humanity in following noble principles and wants to propagate and establish the Islamic way of life. The ideals it aspires for, envisage a society that has no discrimination on the basis of community, class, ethnicity and all citizens in it have equal rights and status and can compete for positions of leadership and guidance so long as they are foremost in practicing these noble principles. It is even possible that a recent convert to those principles may become the leader and lead the other older followers. When this group rises with its Dawat (invitation to a certain ideology) then the people who do not want it to succeed try to put obstacles in its path and then both of them confront and struggle

against each other. But as the intensity of this struggle increases the pious group displays even better and superior morals and character. It proves by its behaviour that its sole motive is the welfare of humanity. Their enmity is not against any personality or race but against their ignorance and depravity, that they can love and embrace and discard their enmity once they leave that ignorance and depravity. They are not attracted by their wealth, business and industry but want their moral and spiritual upliftment. They do not indulge in lies, deceit and fraud even in the most trying of tribulations and act with nobility and with decency in the face of conspiracy and treachery. They do not indulge in tumult and oppression in a fit of revenge. They do not leave their principles even in hard and grave war conditions. They remain steadfast on Truth, live up to their pledges and promises and deal in a noble way even under adverse conditions. They are just and practise honesty and trustfulness to a degree that fulfils the standard that they preached and propagated to the world.

Then when this pious, holy, devout, righteous, generous and merciful group of 'Mujahids' encounters the philandering and ruthless group of the enemy then the individual character of each one of their group becomes conspicuous and noticeable as compared to the animalistic and merciless behaviour of the enemy. When the enemy arrive as prisoners subjugated by the pious group then they see piety, nobleness and a holy atmosphere (within the people of the pious group) and it starts to have an effect on their unclean souls. When they arrive as prisoners the good character of the other group gets highlighted in the climate of darkness and evil. When they conquer some land then instead of seeking revenge on its

populance they offer forgiveness, they seek justice and are merciful instead of oppressing people, they care and not hate, they are gentle and not proud and haughty, they offer prayer instead of profanity and people experience the message of the Truth instead of false propaganda. This surprises and astonishes people that the victorious army is neither demanding women neither are they seeking loot and booty. Neither do they search for their business secrets neither are they anxious to crush them economically and neither do they want to insult their national pride and self respect. They only worry that in the nation that they inherited; everybody must have safety and security in terms of their dignity, wealth, rights and there must not be any moral depravity and any kind of public tumult and oppression.

In contrast when the enemy group conquers any land then the entire populance seeks refuge from their merciless oppression. Please reflect and ponder on the difference between these battles and the wars that were fought for the sake of national supremacy. Obviously in such encounters in spite of the lack of material resources, piety and good character shall be able to defeat the forces of evil and merciless oppression. The weapons of good character will prove to be more lethal than the material arms and ammunition. Foes will become friends even as war rages on, hearts will be won before bodies, populations will be defeated without firing a bullet and when a pious group will commence work with a handful of people and meagre resources then slowly it will start getting generals, soldiers, skilled staff, food and ration and war equipment from the enemy camp.

Whatever I am saying is not day-dreaming or some assumptions and hypothetical things but if you look at the

era of the Prophet (pbuh) and the Righteous Caliphs then you will realize that these are actually historical events and not fiction and this can be repeated only if someone has the courage to try it.

Gentlemen! I hope that this speech will make you realize that the real foundation of power is moral power and if there exists an organized group in this world that posseses both fundamental and Islamic ethics and makes use of material resources too then it is highly improbable logically and impossible by the law of nature that someone else remains on the seat of power and authority of this world.

At the same time I am hopeful that you have understood well the root cause of the poor conditions in which Muslims find themselves today. Obviously the peoples who do not make use of material resources, do not possess fundamental ethics, neither do they have Islamic ethics in their collective affairs: they cannot occupy the position of power and leadership. And the demand of the absolute and impartial Sunnah of God is that the unbelievers should be given precedence over them who are superior to them in terms of fundamental ethics and the use of material resources, although they do not have Islamic ethics they still are proving themselves to be better at running the affairs of this world.

If you have some grievance in this matter then it should be against your own selves and not against the Sunnah of Allah and the result of this complaint should be that you start trying to remove the flaws and mistakes from your lives which has made you a follower instead of a leader and has made you move backwards instead of forward.

After this is it important that I narrate to you the foundations of Islamic ethics and morals clearly and precisely because I know that generally there is a lot of confusion amongst Muslims about it. And because of this confusion very few know what really is Islamic morality or ethics and what must be nurtured in what grade and sequence in order to train man and lift him to his zenith and pinnacle.

THE FOUR SATGES OF ISLAMIC ETHICS

What we call as Islamic ethics; has 4 stages according to the Quran and Sunnah.

1. Iman
2. Islam
3. Taqwa
4. Ehsaan

These stages come after each other in a natural sequence in that each stage is born of the earlier and is based on the earlier stage and as long as the earlier stage is not strengthened and becomes strong and sturdy building the next stage cannot be even imagined.

In this entire process of building and creating 'Iman' plays the role of the foundation. The building of Islam is based on its foundations and then on top of it are the floors of Taqwa and Ehsan. If there is no Iman then there is no possibility of having Islam, Taqwa and Ehsaan. If Iman is weak then it cannot be burdened by the weight of upper floors and if at all such a building is ever constructed then it will be weak and unstable. If Iman is limited and confined then Islam, Taqwa and Ehsaan will also be restricted by those limits. Thus till as time Iman is correct, strong and wide no sane person who has an

understanding of religion will think of building on Islam, Taqwa and Ehsaan.

Similarly Islam must be corrected, strengthened and widened before Taqwa and the same done to Ehsaan before Taqwa. But we often see that people disregard this natural and principled sequence and start talking about Taqwa and Ehsaan without building on Iman and Islam. And even more disappointing is the fact that people have an extremely limited idea or understanfing about Iman and Islam.

That is why they think that if ones traditions, attire and some visible things related to lifestyle are patterned according to some specific format or mode then Taqwa can be accomplished. And then by performing 'Nawafil' (supplementary prayer), doing 'Zikr' (remembrance of God), 'Vird and Vazifey' (repeated recitation of certain sacred text) and other such similar acts will enable one to scale the lofty heights of Ehsaan. Although (quite startingly) sometimes you come across some very visibly apparent (disturbing) signs and symptoms in people practicing such Taqwa and Ehsaan that lead you to conclude that their Iman itself is not yet correct and strong.

As long as these mistakes exist we cannot dream of succeeding in completing the syllabus of Islamic ethics. Hence it is necessary that we have a good understanding of all these 4 stages: Iman, Islam, Taqwa and Ehsaan along with its sequence and arrangement.

IMAN

Let us take Iman first. It is the foundation of an Islamic life. Everyone knows that the affirmation of

Tawheed (Unity of God) and Risalat (Prophethood) is called Iman. If someone affirms this then he becomes eligible to enter into the fold of Islam legally and becomes qualified to be treated as a Muslim. But is this simple affirmation which is sufficient to fulfil a legal requirement strong enough to hold the foundations of the three storey building of Islam? Most people think so and hence the moment there is the affirmation of faith people start the work of Islam, Taqwa and Ehsaan and which proves to be more fickle than building castles in the air. However for building the complete structure of Islamic life it is required that Iman is expansive enough with all its details and deep enough to be firm and strong. Whatever portion of this structure will be left out shall be found missing in the Islamic life and wherever there are flaws in the depth of its foundations there the structure of Islamic life will prove weak and unstable.

For example take 'Iman Billah' (the belief in God) which is the foundation of religion. You will see that after the acceptance of God changes from the simple (verbal) reaffirmation and Iman is extended to include its various details and manifestations then different scenarios and situations develop. Sometimes it ends on this premise that indeed God is Omnipresent and He is the Creator of this Universe and is therefore the One and the Only One. Sometimes its final limit is that God is the One Who should be worshipped. Sometimes the qualities, rights and controls of Allah are accepted in a more wider sense and do go far enough to acknowledge that Allah is the Knower of the Unseen, He listens to and sees all things, answers our prayers, is the Provider of needs and He is the Sole One who should be worshipped and that in religious matters the final say should be the Book of God.

It is obvious that we cannot have a similar way of life with so much disparity in thoughts. In fact smaller and more restricted the idea and vision about Iman that much small and restricted will be the role of Islam in morals and ones practical lives. And as a matter of fact where 'Iman Billah' reaches its widest vision in the eyes of a normal religious person there too the Islamic way of life will not go beyond the acceptance and tolerance of both the rebels and servants of Allah or that the system of unbelief and the Islamic system are mixed together.

Thus the depth of 'Iman Billah' too can be measured differently. Somebody may not be ready to sacrifice the most ordinary of his things in the way of Allah in spite of acknowledging Allah as his Master and Provider. Some people give precedence to Allah over some things but also give priority to certain other things over Allah. Someone may sacrifice his life and wealth in the way of Allah but is not ready to sacrifice fame, his personal inclination and his thoughts and ideas.

In the same way the strength and weakness of the Islamic system is decided and the Islamic character is prone to cause deception if the foundation of Iman under it is weak and unstable. If at all a complete building of Islamic life can be erected then it can only be done on the foundations of the Tawheed which covers both the personal and public life, on the basis of which man considers himself and all his possessions to belong to Allah and considers that there is only One legitimate Owner, One Deity who is worthy of worship and is our Sole Sovereign. One who can issue ordinances and is most Merciful. Only He should be considered the fountain head of knowledge and man should gratefully accept this reality that escaping the obedience of God and ignoring His

guidance or joining partners in his Being, His attributes, His rights and privileges in whatever form is ignorance and misguidance. Then this building can be strengthened only if man decides with full consciousness and determination that he and all his possessions belong to Allah. Man must end his own personal criteria for good and bad and adopt the criteria as defined by Allah. He should suppress his own will and desires and blend and merge with the ideas, theories, feelings and way of thinking according to the Book of God. He must forgo all his loyalties which are not according to Allah or are being shared with someone other than God. The greatest love in ones heart should be for Allah and dismiss every idol from within which demands love and allegiance other than Allah. Ones love and hatred, friendship and enemity, like and dislike, war and peace should be merged so much with the Will of God that man's inner self demands the same thing which is according to the Will of God and runs away from the things that Allah dislikes. This is the real status of Iman Billah and you yourselves will realize that wherever Iman itself is weak in its expanse, depth and strength; then there is no possibility of Taqwa and Ehsaan. Can this weakness be compensated by the length of your beards, the attire you wear, by rotating the beads of the rosary and offering the night paryer (Tahajjud)?

Just think along the same lines about the other things that make up faith (Iman). The faith on Prophethood is not complete till one does not accept the Prophet (pbuh) as his guide in all the affairs of his life and rejects all such guidance that comes from sources other than the Prophet (pbuh). The faith in the Holy Quran remains incomplete till as time one accepts other sources of guidance regarding how to lead ones life or has the slightest

hesitation in "MA ANZALAL LAH" (following the laws revealed by Allah).

In the same way faith in the Hereafter cannot be fulfilled till ones inner self does not give priority and precedence to Akhirah (the Hereafter) over Dunya (this temporal world) and is ready to reject the Dunya for the sake of Akhirah and he is always reminded and aware of the accountability of the Hereafter.

Where these foundations themselves are not present can a magnificient building of Islamic way of life be created? When people thought that it is possible to create Islamic morals without the correct expanse, depth and strength of these foundations then we had a situation where judges were pronouncing verdicts against the Book of God, lawyers were pleading and advocating on the basis of non-Shariah laws. People who protect and remain under the system of Kufr, the leaders and their followers who base their culture and politics on the system of Kufr all of them could now reach the higher stages of Taqwa and Ehsaan as long as they could make some superficial changes in their lives and offer some supplementary prayers and do some 'Zikr' of God.

ISLAM

When the foundations of Iman that I have just discussed reach their completion and become deep and well entrenched then the building of Islam can be erected on it. Islam is actually another name for the visible manifestation of Iman. The relationship between Iman and Islam is that between the seed and the tree. Whatever is inside the seed is manifested in the form of the tree. In fact by looking at the tree one can make out what was present and what was missing in the seed. You cannot imagine a

tree without the seed and also it is not possible that a seed planted in a fertile land does not yield a tree. The same applies to Iman and Islam. Wherever you have Iman, you will see its demonstration in the practical life, in the morals, in the making and breaking of relations, in the direction of hard work, in the foundations of methodology and attitude, in the path of struggle and striving, in the use of time, powers and capabilities and all visible activities of man.

Believe me in whatever aspect of life it may be, if un-Islamic things manifest themselves instead of Islam, then (for a surety) Iman is absent in it (that aspect of life) and if it all it is present then it is very weak and lifeless and if ones entire life is practiced almost similar to that of non-Muslims then please be informed that the heart is devoid of Iman or that the land is so barren and dry that the seed of Iman is unable to produce fruits and leaves. Anyways, till whatever extent I have understood the Quran and the Sunnah (I can say very confidently that) it is impossible to have Iman in your heart and yet have no Islam in your actions and deeds.

On this occasion (as the speech was being delivered) a person got up and asked (Maulana Maududi) "Do you consider Iman and Islam as one thing or there is some difference between the two?" To this query the reply was:

For a moment just ignore the arguments that jurists and experts of doctrine have made in this regard and try to understand this issue through the Quran. From the study of the Quran you will realize that the Iman that deals with ones faith or creed is linked and related to the Islam of actions and deeds. Allah describes numerous times (in the Quran) Iman with Amal e Swaleh (faith and righteous deeds) and all the promises that Allah has made relate to

the people who are 'Momin' with regards to their faith and 'Muslim' with regards to their deeds. Then you will see that wherever Allah has implicated the Munafiqeen (Hypocrites) He has described the faults in their deeds as a proof of their defective Iman and has described the Islam of good deeds and righteous practice as real Iman.

Undoubtedly the question of declaring someone to be Kafir legally and then boycotting him from the Ummah (community) is something that is totally different and one must exercise utmost caution in that regard. But I am not describing that Iman and Islam here on which the legal jurisprudence can be applied. Rather I am describing that Iman and Islam here which is going to be accepted in the court of God and which will have consequences in the Hereafter. If you leave aside legal perspective and look at it very plainly then you will definitely see that wherever there is a lack of submission to Allah in practice, where the personal likes and ones desires are different from the Will of God, where there is a compromise between loyalty to God and loyalty to others, where people are busy in other things and not in Iqamat e Deen (establishing the religion of Truth); there definitely is some defect in Iman and it is obvious that Taqwa and Ehsaan cannot be constructed over such defective Iman even though one looks and appears pious and tries to imitate the deeds of the Mohsineen (the people of Ehsaan).

If such deceptive faces are devoid of the spirit of reality then their example is that of a dead body of an extremely beautiful person but does not have any life. If you are deceived by the corpse of this beautiful person and start building hopes around it then the real world will prove it to be useless upon the first examination and you will realize through experience that an ugly person but

who is alive is more useful than a beautiful but dead person. You can deceive your inner selves by these external deceptions but cannot influence the real world and neither can you obtain any weight in the system of divine justice.

If you want the real Taqwa and Ehsaan and not the external and superficial that is required for establishing the religion of Truth in this world and reward in the Hereafter then please keep this in mind that the above two floors can never be raised till the foundations of Iman are strenghthened and the proof of its strength is demonstrated in the Islam of practice and the Islam of good deeds which in other words is practical obedience and submission.

TAQWA

Before talking about Taqwa let us try to understand what it means? Taqwa does not imply following special customs and traditions nor does it imply leading a specific life style. Rather Taqwa is a condition of ones inner self that is developed by piety and a sense of responsibility and this condition is then manifested in every aspect of life. Real Taqwa is that man fears God, is aware of the fact that he is a slave of God, is conscious of his responsibility and accountability towards God and is alive to the fact that this world is an examination in which God has sent him for a limited period of time and the verdict about his future will depend on how well he utilizes his powers and capabilities in this examination, how he utilizes the resources entrusted to him by the Will of God and how he behaves with people which God has linked to his life.

If this feeling and awareness is formed in a person then his conscience is awakened, his religious sensitivity

is sharpened, he is piqued by every little thing that is against the pleasure of God, becomes uneasy at every thing that is against the Will of God. He starts evaluating and assessing himself on which activites is he expending his time and resources. Not only does he avoid those openly and explicitly prohibited things but also refrains from and hesitates to do those things that are doubtful in terms of their permissibility. His sense of responsibility forces him to do all the things (expected of him by Islam) with complete obedience and submission. Because of his piety he starts trembling at every step where there is a possibility and fear of crossing the limits imposed by Allah. Discharging the rights of the Creator and the created becomes a habit and his conscience trembles in the fear of doing something against the Truth.

This state or condition is not manifested by a specific form or deed but appears in ones entire way of thinking and all aspects of life and then it leads to a resourceful life that is free of contradiction and conflict and which is pure and clean in all its aspects. In contrast where Taqwa is understood or taken as acquiring a special type of attire and physical appereance and adopting some special kind of traditions and customs and adopting such manners and etiquettes that can be measured and quantified, you will see that they will very strictly follow certain external forms and manifestations of Taqwa that have been taught to them. But in the other aspects of life the morals and behaviour exhibited are not compatible even with the initial requirements of Iman leave alone reaching the lofty pedestal of Taqwa. In the metaphor described by Prophet Eesa (pbuh) "They strain at flies and swallow camels".

To understand the difference between real Taqwa and artificial pseudo-Taqwa take the example of a person who

is very conscientious about cleanlisness and hygiene. He will hate dirt and filth in all its forms will adopt cleanliness and purity even if it is not exhibited openly. In contrast there is another person who is not meticulous about cleanliness and sanitation but roams around with a checklist of dirt and filth which he has copied from somewhere. This person will definitely be away from the dirt and filth that is listed in his checklist but will be found engaged in countless such horrendous things which will be more dirty that those things which he is avoiding. This happens only because those evil things are not mentioned in the checklist that he carries.

This difference that I mentioned is not a theoretical difference but you can actually see it in the lives of these who have gained popularity as people of Taqwa. On the one hand they follow the minute things of Shariah so scrupulously that if the length of ones beard is less than a particular size then it is declared to be 'fisq' (great disobedience). If the trouser is little bit longer than the ankle then it is condemned as being punishable to Hell. To digress from the 'furui' (extra and supplementary) commands of the 'Fiqh' (jurisprudence) of their 'Maslak' (school of thought) is like abandoning religion. But on the other hand their negligence of the basic and fundamental principles if so pronounced that they have kept the entire lives of Muslims on excuses and political expediency. They have numerous justifications for escaping from the struggle of establishing Deen. All their efforts and hard work is directed at mapping an 'Islamic life' under the dominance of Kufr. And their misguidance has made Muslims content at the fact that living under a non Muslim system or even after serving a non Muslim system all the demands and requirements of Deen can be fulfilled

by remaining under certain limited confines of religious life and there is no need to strive for anything more. Even more regrettable is the fact that if someone presents before them the real demands and requirements of Deen and draws their attention to the struggle of establishing the religion of Truth then not only do they ignore his words but offer all sorts of excuses, exemptions and tricks that might allow themselves and Muslims to escape this responsibility. Still this has no impact on their Taqwa and neither do people with religious inclination feel that their Taqwa is compromised. In the same way the difference between real and artificial Taqwa is manifested in various other forms but you can feel and realize it if you have the real understanding of Taqwa in your minds.

It does not mean that I want to reduce the importance or that I feel the etiquettes and commandments that are established by Hadith regarding decorum, attire and certain external or related to outwardly conduct of leading ones life are superfluous and unnecessary. God forbid that I entertain such thoughts in my heart. Actually I just want to ingrain upon you the fact that what is important is this real and genuine Taqwa and not these external and superficial things. Whoever will be blessed with real Taqwa will have a complete Islamic life that is useful and without conflict and contradiction. Slowly but surely Islam will manifest itself in his thoughts, feelings, inclination, temperament, life-style in the way he utilizes his time, his capabilities and the way he earns and spends and all the aspects of his worldly life.

As opposed to this if some externally visible things will be given importance over the real thing and will be unnecessarily be over emphasized and then without planting the seeds of real Taqwa and nurturing them then

the result will be the same that I have described earlier. The first thing requires time and patience. It grows slowly and only after a period of time does it bear fruit just as it takes time for a seed to transform to a tree and give fruits and flowers. That is why people with a shallow temperament shun this path. The other thing can be created quickly and easily just as a piece of wood can be tied with some leaves and flowers and made to appear as a tree. This is the reason why this method of producing Taqwa is so popular. But obviously the natural requirements that are fulfilled by a real tree can never be fulfilled by these artificial ones.

EHSAAN

Now take Ehsaan which is the highest stage in Islam. Actually Ehsaan means to have an intense and deep love, true loyalty and sense of supreme sacrifice towards Allah, His Prophet (pbuh) and His religion which will make Muslims "Fana fil Islam" (ready to die for Islam). The basic impression of Taqwa is to have fear of God which motivates man to escape from the anger of God while the basic impression of Ehsaan is to have love of God which motivates a man to seek His pleasure. Let us understand this difference through this example. Amongst the employees of the government are some who are discharging all their responsibilities with utmost hardwork and dedication that have been entrusted to them. They follow all the rules and regulations and do not do anything which is objectionable in the eyes of the government. The other group of employes consist of those who are sincere, dedicated and ready to sacrifice their utmost and work very hard for the government. This group does not stop at only those duties that are assigned to them but they are

always worried about how the interests of the state can be taken care of in the best possible way and in this mood they work more than their obligation and requirement. They are ready to sacrifice their selves, their wealth and their children if the state or the government is endangered. If the law is broken then it pains them. They become anxious when they see signs of rebellion against the government or state and then sacrifice their lives to try to quell it. They cannot imagine committing any deeds that are against the interests of the state. And they strive with their utmost to get rid of this problem. The inner desire of their heart is that their rule should be established in this world and their flag must flutter in all parts of the world.

Amongst these two categories the former are 'Muttaqi' (pious) of the government while the latter are it's 'Mohsin' (achievers of excellence). Although those who are Muttaqi also get promotion and higher ranks and they are placed in the register of good employees but the rank and prizes that the people of Ehsaan get are uncomparable to the rest. Even though the Muttaqi are worthy of appreciation and trust but the real strength of Islam is the group of Mohsineen and the work that Islam wants to perform in this world can only be accomplished by them.

After understanding the reality of Ehsaan you yourself can assess that the people who watch the religion of Truth crushed by Kufr, who are mute spectators to the Divine laws being defied and trampled, who see that the Divine laws are not implemented but in fact rejected officially, who witness that the rule of God is not supreme but the rebels of God hold sway. They observe that as the rule of Kufr is established there is a moral and social upheaval and the Muslim Ummah itself is rapidly falling into moral

turmoil and having disorder in their deeds and practice. And even after seeing all this, their hearts do not stir neither do they get anxious to change this. In fact in stark contrast if they satisfy and reconcile themselves and the Muslim community at the dominance of the unIslamic rule then how can they be listed amongst the Mohsineen? And after committing such a big crime how can they be elevated to such a lofty pedestal just by offering supplementary prayers of 'Chasht', 'Ishraq' and 'Tahajjud? They do 'Zikr' and meditation, give lectures on Quran and Hadith, follow and implement certain non-fundamental things of jurisprudence and rigorously follow certain specific and small small Sunnah and keep teaching the art of purifying souls in the seminaries and abodes in which all the intracacies of Hadith, Fiqh and Tasawwuf are present but the one thing that is most conspicuous by its absence is real religiousness or real piety which creates a state in that although one may not have given up ones life for evil but offering ones allegiance to evil is sufficient to degrade him to a loyalist of Evil.

You will see this difference between loyalists and non-loyal in worldly nation states in that if there is rebellion or uprising in the country or some part of the country is occupied by the enemy then the people who accept the government of the enemies and rebels and make a compromise with them or make a government under their tutelage in which the real reins of power remain in the hand of the enemy and they get some rights and privileges; then no nation or community will accept these to be patriots no matter how rigorously they adhere to wearing the national attire and scrupulously following the small and little nationalist rites and traditions.

Today you have the live example of nations who came out of the occupation of Germany. How are the people being treated who adopted the path of cooperation and compromise at the time of German occupation? All these nations and communities have only one standard to measure patriotism and that is to what extent has the person opposed and fought enemy occupation, what has he done to destroy the enemy and what has he done to bring the government back to power who he had pledged allegiance and loyalty. Then God forbid, do you think that Allah does not have the power to identify His loyalists as people of little intellect in this world do? Do you think that He can be deceived by the length of beards, by the distance between ankles and trouser ends, by the movement of the rosary beads, by Zikr, by reciting some fixed religious text, by supplementary prayers, meditation and other such acts?

MISCONCEPTIONS

Gentlemen! One more last thing and I shall conclude my speech. Because of sustained wrong thinking since a long period of time the importance of small and openly visible things is so much ingrained in the minds of common Muslims that no matter how much attention is drawn towards the principles of religion, regulations and the real spirit of religiousness, piety and Islamic morals but still people are finally attracted to the petty issues and get stuck with the small small visible things which have been made as the real religion. The symptoms of this disease are also found in a lot of our cadre and sympathisers. I exert all my efforts to make people understand the reality of Deen, which things of Deen are important and what has priority and what does not? But

even after all these efforts I see that people are still obsessed with the external and visible deeds and give precedence to the unimportant things over principles. I have been overwhelmed with letters since the last three days requesting that the people of Jamaat (be told to) increase the length of their beards, their trousers must be shortened above the ankles and other such small things must be rigorously observed. I have also come to know that some people have expressed the opinion that they notice an acute lack of these things in the Jamaat which they term as 'Roohaniyat' (spirituality). But they themselves are not able to describe what exactly they mean by spirituality. Hence they conclude that one must adopt the goal and methodology of this Jamaat but for spiritual training and purifying ones heart one should look towards the 'khanqahs' (monasteries). All these things point out that despite our best efforts people have still not understood Deen. Whatever I have explained to you now about Iman, Islam, Taqwa and Ehsaan; in it if I have added something of my own besides the teachings of the Quran and the Hadith then it should immediately be pointed out to me. But if you agree that these four things that I have described are according to the Book of God and the Prophet (pbuh) of God then please think that where the demands and requirements of Iman are themselves not being fulfilled and where Taqwa and Ehsaan are completely absent there which spirituality can be found which you are searching. And as far as the small small things of the Shariah that you have assumed to be the primary requirements of Deen I shall once again describe and clarify their position so that I am absolved of my responsibility.

First of all please think calmly as to why did Allah send His Prophets (peace be upon them) to this world. After all what was lacking in this world, what were the problems and defects that were present that necessitated the sending of Prophets? Was it that people were not keeping beards and the Prophets were sent to make them do so or that people's trousers would cover and reach beyond their ankles and that the Prophets were sent to make their lengths shorter? Were the various acts of the Prophet (Sunnah) which you scrupulously follow not prevalent in this world and were the Prophets required to start their practice and implementation? If you reflect on these questions then you yourselves will answer that these were not the real problems and defects in society and this was not the mission for sending Prophets. Then the question remains as to what were the real problems and defects that had to be removed and what were the good and virtues that needed to be established. The answer is to this question can be nothing other than that the real problems that were spread throughout the world were that people had moved away from the obedience and servitude of God, they were following their own man made laws and regulations and did not have any sense of responsibility and accountabiltity towards God. Only because of this evil vices were born, wrong rules and practice became prevalent and the land was filled with corruption. Then the Prophets (peace be upon them) were also sent so that a sense of obedience to God, loyalty and accountability towards God is created. High morals should be encouraged and the affairs of this world should be run on the principles which give rise to goodness and virtue and which crushes evil and corruption. This was the only reason to send Prophets and finally this was the only reason to send Prophet Muhammad (pbuh) in this world.

Now see what Prophet Muhammad (pbuh) did to fulfil this mission, what method he adopted and followed what pattern or sequence. First of all the Prophet (pbuh) invited people towards Iman and then made that Iman firm and solid by deepening and strengthening its foundations. Then according to the demands and requirements of Iman by teaching and training the Prophet (pbuh) instilled the specialities of practical obedience and submission in the Muslims (i.e. Islam), moral purification (i.e. Taqwa) and a tremendous love and loyalty to God (i.e. Ehsaan). Then with the combined efforts of these sincere Muslims he (pbuh) started to replace the ungodly system of the old and prevalent Ignorance (Jahiliyat) with a just and pious system run by the moral and ethical principles of the Divine Laws. And then when these people (Sahaba) became Muslim, Muttaqi and Mohsin in all aspects like ones heart, soul, body, mind, morals, ideas and deeds and started doing the work which Allah wants His loyalists to do then and then only did Prophet (pbuh) started telling them about the decorum, attire, ways of eating drinking, ways of living and behaving and other visible things which are better and more appropriate for the pious. It means that he (pbuh) first transformed the raw material into molten gold and then minted gold coins out of it. He created soldiers first and then gave them uniforms. This is the correct way to work which is very apparent by the study of the Quran and the Hadith.

If following the Sunnah means that one should follow the path of action which the Prophet (pbuh) adopted to fulfil the Will of God through His guidance, then believe me that it not following the Sunnah but going against it that without transforming people to real Momin, Muslim, Muttaqi and Mohsin they are being moulded into the

external and apparently visible dye of the pious and some popular and accepted practices of the Mohsineen be imitated. It would be like putting the stamp of gold on pieces of iron and copper and put them into the market and to bring uniformed soldiers in the field without military training and without creating loyalty and a sense of supreme sacrifice. According to me this is pure fraud and that is the reason why these gold coins do not have any value in the market and neither can you attain any victory by this crowd of soldiers fit only for display.

Then what do you think will Allah appreciate? Just imagine that a person brings about true faith, he is aware of his obligations, has high morals, he restricts himself to the limits set by Allah and discharges the rights of loyalty and sacrifice but is useless as far as fashion is concerned and is not upto the mark according to the apparent and visible culture. His position shall be that of a good employee but a little uncultured. Maybe he may not get a higher position because of his boorish appearance. But do you think that because of this gruff and coarse demeanour his reward for loyalty will also be ignored and his Master will put him in the Hell fire only because he was not good looking and of good mannerism. Compare and contrast this with another person who is scrupulous to a fault in following the Sharaee fashion and is a stickler for cultural norms and manners but has defects in terms of loyalty, lacks dedication towards discharging ones obligations, has some weaknesses in his sense of honour because of the demands of his faith. Can you imagine that despite these weaknesses how much would God appreciate this person just for his culture and fashion? This is not a complicated legal matter for which you will have to study books. Just

by common sense one can judge that amongst the two which one is worthy of appreciation.

Even the people with lower intelligence definitely distinguish as to who really deserves appreciation. This British rule is there before you. You know how fashionable they are and how much they adore external manners and etiquette. But do you know what they appreciate most? The soldier who sacrifices his heart, mind and body for raising the flag of his country and does not flinch the least when the time comes for supreme sacrifice. He may be uncultured and unrefined according to their standards. He may not shave for days, may don uncivilized attire, may not observe etiquette while eating and drinking, may not know how to dance but despite all these defects they will elevate him, promote him and put him on a high pedestal. In contrast the person who is an example of fashion, culture, good manners and etiquettes but is weak in loyalty and offering sacrifice and when the time for trial and tribulation appears he gives precedence to his life, luxuries and personal interests over his duties, obligations and national honour. They will not give him any respect and probably might even court martial him. When the people of little intellect have this capacity then what do you imagine and think about God. Will he not differentiate between copper and gold or will He just look at the stamp over the coin or currency and accept it as having high value.

Please do not perceive that I am trying to belittle or reduce the importance of these external and outward things or giving orders to declare them to be unimportant which have been given to improve the outward and external aspects of life. I am of the opinion that a Momin must obey all such commandements as given by God and

His Prophet (pbuh) and I also believe that Deen has come to improve both the internal and external of man. But what I want to impress upon you is that the first thing that is more important is internal and not external.

First you must worry about creating excellence within and then try to mould the external according to reality.

You must give priority and more importance to the qualities that are worthy of true appreciation by God and to elevate and promote was the real objective and mission of the Prophets. The external (Zahir) will automatically be elevated because of these qualities and if there is something missing then it will be covered and compensated as the various stages are covered and reached.

Dear Friends! I have delivered this long speech despite my weakness and illness only so that I can convey the Truth to you with complete clarification and relieve myself of this responsibility before God. Life is uncertain. Nobody knows when it will end. Hence I feel that I should be relieved of the responsibility of conveying the Truth. If there is something that requires expalanation then please do ask and if I have said something against the Truth then please point it out and if I have delivered the Truth to you correctly then please bear witness (people raised their voices and said "we bear witness"). You are witness and so is God. I pray to Allah that He gives me and all of us the correct understanding of Deen and give us the Grace to fulfil all the demands and requirements of Deen. Amin!

After this the gathering came to an end and the Ijtema also ended.